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GESENIUS'
HEBREW GRAMMAR,
WITH
CHRESTOMATHY.

کتابخانہ عربیہ اسلامیہ







GESENIUS'

HEBREW GRAMMAR.

47950

SEVENTEENTH EDITION.

WITH NUMEROUS CORRECTIONS AND ADDITIONS,

BY

DR. E. RÖDIGER.

TRANSLATED BY

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LECTURER OF HEBREW IN ROCHESTER THEOLOGICAL SEMINARY.

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AND

A CHRESTOMATHY,

BY THE TRANSLATOR.

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TRANSLATOR'S PREFACE.

THE apparatus for the grammatical study of the Hebrew language, contained in this volume, consists of three parts :

1) A translation of Dr. Rödiger's seventeenth edition of the Hebrew Grammar of Gesenius.

2) A course of grammatical exercises, to aid the learner in acquiring and applying a knowledge of the elementary principles of reading and inflection, and in the analysis of forms.

3) A Chrestomathy, consisting of explanatory notes on select portions of the Hebrew Bible.

The translation has been prepared from the manuscript revision for the seventeenth German edition, furnished by Dr. Rödiger in advance of its publication in Germany. This has been strictly followed in the revision of the translation, which has been in great part rewritten, so as to make it an exact representation of the original work, in its present improved form, and of the present state of Hebrew philology, as it is exhibited by Dr. Rödiger.*

* In consulting the references to the grammar, in Gesenius' Hebrew Lexicon (Dr. Robinson's translation, fifth, revised edition, 1834), and in other works, it should be remembered that the numbering of the sections, in this edition, is increased by one after § 43, by two after § 88, and by three after § 126, of the former editions.

The grammatical exercises have been entirely rewritten, on an improved plan. The attention of teachers is respectfully requested to the method of study, proposed on page fourth of the Exercises, which has been found to lighten greatly the labor both of the teacher and learner.

A new and much more extended selection has been made of Hebrew reading lessons, with grammatical and exegetical notes suited to the wants of the student. It is the plan of these notes, to repeat nothing which is contained in the grammar and lexicon, and for the statement of which they can be referred to. On a different plan, the same information might have been spread over many times the number of pages, with no other effect than to embarrass the learner, and retard his real proficiency.

No pains have been spared to secure perfect accuracy in the printing of the book. My thanks are due to the conductors of the press of Mr. Trow, especially to Mr. W. F. GOULD, for the extraordinary care bestowed upon the proofs, before they were sent to me for examination. They have since been subjected to several careful revisions; and it is believed that no error, of any importance, has escaped detection.

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𐤀 𐤁 𐤂	𐤀 𐤁 𐤂 𐤃	𐤀 𐤁	𐤀	א
𐤃 𐤄	𐤃 𐤄	𐤄	𐤃 𐤄	ב
𐤅	𐤅	𐤅	𐤅	ג
𐤆 𐤇	𐤆 𐤇	𐤆	𐤆	ד
𐤈	𐤈	𐤈 𐤉	𐤈	ה
𐤊 𐤋	𐤊 𐤋	𐤊	𐤊 𐤋	ו
𐤌 𐤍	𐤌 𐤍	𐤌	𐤌	ז
𐤎 𐤏	𐤎 𐤏	𐤎	𐤎	ח
𐤐 𐤑	𐤐 𐤑	𐤐	𐤐	ט
𐤒 𐤓	𐤒 𐤓	𐤒	𐤒	י
𐤔 𐤕	𐤔 𐤕	𐤔	𐤔	כ
𐤖 𐤗	𐤖 𐤗	𐤖	𐤖	ל
𐤙 𐤚	𐤙 𐤚	𐤙	𐤙	מ
𐤛 𐤜	𐤛 𐤜	𐤛	𐤛	נ
𐤞 𐤟	𐤞 𐤟	𐤞	𐤞	ס
𐤡 𐤢	𐤡 𐤢	𐤡	𐤡	ע
𐤤 𐤥	𐤤 𐤥	𐤤	𐤤	פ
𐤨 𐤩	𐤨 𐤩	𐤨	𐤨	צ
𐤫 𐤬	𐤫 𐤬	𐤫	𐤫	ק
𐤰 𐤱	𐤰 𐤱	𐤰	𐤰	ר
𐤳 𐤴	𐤳 𐤴	𐤳	𐤳	ש
𐤷 𐤸	𐤷 𐤸	𐤷	𐤷	ת

INTRODUCTION.

¶ I.

OF THE SEMITIC LANGUAGES IN GENERAL.

1. THE Hebrew language is only a single branch of a great parent-stock in western Asia, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia; that is, in the countries extending from the Mediterranean sea to the Tigris, and from the mountains of Armenia to the southern coast of Arabia. But in very early antiquity, this family of languages had spread from Arabia over Ethiopia, and through Phœnician colonies over several of the islands and coasts of the Mediterranean sea, and particularly over the whole Carthaginian coast. There is no ancient name for the collective nations and languages of this stock. The now generally received name, *Semites*, *Semitic languages*, borrowed from the fact that most of the nations who spoke these languages were descended from Sem (Gen. x. 21), may be retained in the want of one more appropriate.*

2. From this Semitic stock have proceeded three principal branches. I. The *Arabic*, in the southern part of the Semitic domain. To this belongs the Ethiopic, as an offshoot of the South-Arabic (Himyaritic), and the language of the Sinitic inscriptions, a descendant of the North-Arabic. II. The *Arā-*

* From Sem proceeded the Aramæan and Arabic branches, as well as the Hebrew; but not the Ethiopians (Cush), and the Canaanites. The two latter are referred to Ham (vs. 7, 16, C); though their languages belong decidedly to those called Semitic. Among the Semites are reckoned also (v. 21) the *Elamites* and *Amyrians*, whose language has not yet been thoroughly investigated.

† Rüdiger, *Exkursus zu Wellstefts Reisen in Arabien*, Halle, 1843, Bd. II., S. 161.

‡ *Zeitschrift der deutschen morgenl. Gesellschaft*, Bd. III., S. 122.

mean, in the northern and northeastern division. It is called *Syriac*, in the form which it takes in the Christian Aramaean literature, and *Chaldee*, as it exists in the Aramaean writings of Jews. To these writings belong some later portions of the Old Testament, viz. *Ezra* iv. 8—vi. 18, and vii. 12—26; *Dan* ii. 4—vii. 28.* To the Aramaean belongs also the *Samaritan*, in its fundamental character; though, like the Chaldee, it often has a strong tincture of the Hebrew. The Aramaean of the Nestorians is a very debased and corrupted dialect, as is also the present *Vulgar-Syriac*. III. The *Hebrew*, with which the *Canaanitish* and *Phœnician* (*Punic*) nearly coincide; holding a relation, in its character as well as geographical position, about midway between the Arabic and the Aramaean. All these languages are related to each other in much the same manner as those of the Germanic family (Gothic, Old-northern, Danish, Swedish; high *Dutch* and low *German*, in the earlier and later dialects): or as those of the Slavic tongues (Lithuanian, Lottish; Old-Slavic, Servian, Russian; Polish, Bohemian). They are now either wholly extinct, as is the case with the Phœnician, or they exist only in altered and decayed forms, as the modern Syriac among the Jews and the Syrian Christians in Mesopotamia and Kurdistan;† the Ethiopic in the modern Abyssinian dialects (*Tigre*, *Amharic*); and also the Hebrew, among a part of the modern Jews, though the latter in their writings aim at the reproduction of the language of the Old Testament. The Arabic alone, has not only retained to this day its original seat, Arabia proper, but has encroached in all directions upon the domains of other tongues.

The Semitic stock of languages is bordered, on the east and north, by another of still wider extent, which has spread itself from India into the western parts of Europe. This stock, as it comprehends, under the most varied ramifications, the Indian (*Sanskrit*), ancient and modern Persian, Greek, Latin, Slavic, the Gothic with the other Germanic languages, is hence called the *lang-GERMANIC*. With the Old-Egyptian language, an offspring of which is the Coptic, the Semitic has had, in very high antiquity, manifold points of contact. Both have much in common; but their relation is not yet precisely determined.‡ The Chi-

* The most ancient passage, where Aramaean words as such occur, is *Gen.* xlv. 1. Comp. also the Aramaean verse in *Jer.* x. 11, &c.

† See *Reisler* in der *Zeitschrift für die Kunde des Morgenlandes*, B. II. 8. 77. 2.

‡ For comparisons of the Egyptian and Semitic, see *Quenstedt* *W. B. Abg. 1. H. Zeitschr.* 1830, No. 77. II. 1841, No. 40, and in his *Thes. Ling. Helwan*; *Schwarz* in *d. Allen Egypten*; *Reisler's Egypten* I. 8. 320. II.

ture, the Japanese, the Tartar and other languages, exhibit a radically different character.

3. The Semitic stock, in its grammatical structure compared with that of other languages, particularly the Indo-Germanic, exhibits many peculiarities, which collectively constitute its distinctive character, although many of them are found singly in other languages. These are: 1^a) among the consonants (which, in general, form the body and substance of these languages) a number of gutturals, of different gradations in sound; the vowels proceeding all from the three primary sounds (a, i, u), and serving rather to mark subordinate distinctions: 2^b) word-stems, mostly consisting of three consonants: 3^c) in the Verb, only two tense-forms, each having a peculiarly defined usage; and a marked regularity pervading the formation of verbals: 4^d) in the Noun, only two genders, and a very simple designation of case: 5^e) in Pronouns, the designation of oblique cases by appended forms (*sufflens*): 6^f) scarcely any compounds, either in the Noun (many proper names excepted), or in the Verb: 7^g) in the Syntax, a simple succession of members, with little of periodic structure in the subordination of clauses. X

4. In the province of the Lexicon also, the Semitic languages differ essentially from the Indo-Germanic; though there is here apparently more agreement than in grammatical structure. Very many stem-words and roots are coincident in sound with those of the Indo-Germanic stock. But, aside from expressions directly borrowed (see below), the actually similar restricts itself, partly to words imitative of natural sounds (onomatopoeic), partly to those in which the sameness or similarity of meaning follows of itself from the nature of the same sounds, after the universal type of human speech. Neither of these establishes any *historical* (genetic) relationship; to the direct proof of which, the agreement also in grammatical structure is essential.*

* The points of connection, between the Semitic stock and the Indo-Germanic, Goussier has endeavored to point out in his late *testes* works; and others have carried this comparison still further, or have taken it up in their own way. But much is illusion more easy, or more common, than in investigations of this kind; and one requires great discernment, and especially a comprehensive knowledge of the whole system of sounds in both families, in order to be secure from error in these obscure paths. It is here as indispensable, to be strict in noting what does not fulfil all the conditions of a common origin, as to be able to discover superficial signs of agreement. So much, at least, is to be held as certain: that those two

eye, there were attached to the letters (18) small, separate signs (points; or strokes, above or below the line); though, for more practised readers, they were wholly omitted. The letters are always written, moreover, from right to left.*—Dissimilar as the different Semitic alphabets may appear, they yet all proceed, by various tendencies and modifications, from one and the same original alphabet. Of this the truest copy, among all existing specimens of alphabetic writing, is preserved in the Phœnician, from which sprang the old Greek, and mediately all the European-written characters.

For a complete view of the Phœnician alphabet, and of all those which have proceeded from it, see *Gesenius Monumenta antiqua Phœnicia* (Lipsiæ, 1837, 4.) p. 15. ff. and Tab. 1-6, and his article *Palæographie*, in *Mersch and Gruber's Encyclop.* Sect. III. Bd. 9.

6. In regard to the relative age of these languages, the oldest written works are found in the Hebrew (12); the Aramæan commence about the time of Cyrus (in the book of Ezra); those of the Arabic branch not earlier than the first centuries of the Christian era (Himyaritic inscriptions, Ethiopic translation of the Bible in the fourth century, North-Arabic literature after the sixth). But it is still another question, which of these languages longest and most truly held to the original Semitic type; in which of them, as they have come to us, we trace the earlier phase of their development. For the more or less rapid progress of language, in the mouth of a people or of tribes of the same people, is determined by causes quite distinct from the growth of a literature; and often, before the formation of a literature, the organism of a language has already become shattered, especially by early contacts with other tongues. Thus, in the Semitic domain, the Aramæan dialects suffered the earliest and greatest decay,† and next to them the Hebrew-Cannanitic. The Arabic

* The Ethiopic is written from left to right. But this is probably an innovation of the earliest missionaries, by whom Christianity was introduced into Ethiopia; for an ancient inscription still exhibits the reversed direction, as does also the South-Arabic (Himyaritic) writing, which is most nearly related to the Ethiopic, and which regularly runs from right to left. See *Köliger*, in the *Zeitschr. f. d. Kunde des Morgenl.* Bd. II. S. 402. ff. and his *Exposés* to Wellsted's *Reisen in Arabien*, II. 374. ff.

† A new element must be taken into account, should the language of the cuneiform inscriptions, found within the Aramæan district, prove to be of the Semitic stock. But this is still so doubtful, that we here leave it out of view.

longest retained the natural fulness of its forms; remaining undisturbed, among the secluded tribes of the wilderness, in its fully stamped organism. But at length, in the Mohammedan revolutions, this also became greatly impaired; and hence, at this so much later period, it begins to exhibit about the same stage as the Hebrew had reached, so early as the times of the Old Testament.*

Hence the phenomenon, accounted so strange, that the ancient Hebrew accords more, in its grammatical structure, with the later than with the earlier Arabic; and that the latter, though first appearing as a written language at a late period in comparison with the other Semitic tongues, has yet preserved a structure in many respects more perfect, and greater freshness in its system of sounds; holding among them a relation similar to that of the Sanscrit among the Indo-Germanic languages, or of the Gothic in the narrower circle of the Germanic. How a language can preserve its fuller organism, amidst decaying sister tongues, is seen e. g. in the Lithuanian compared with the Slavic languages, properly so called. So the Doric held tenaciously to earlier sounds and forms; so the Friesic and Icelandic, among the German and northern languages. But even the firmest and most enduring organism of language often decays, in single forms and formative tendencies; and vice versa in the midst of universal decline, the ancient and original form is here and there preserved. Such is the fact, in regard to the Semitic tongues. The Arabic too, has its changes, and its later accretions; but in general, it may justly claim the priority, especially in the system of vowel-sounds.

To establish more definitely these principles, and carry them out fully, belongs to a Comparative Grammar of the Semitic languages. But, from what has been said it follows: 1) That the Hebrew language, as found in the ancient, sacred literature of the people, has already suffered much considerable loss, in respect to its organism, than the Arabic at the much later period, when it first comes historically within our field of view. 2) That notwithstanding this we cannot award to the latter an exclusive priority in all points. 3) That it is a mistaken view, when many regard the Aramaic, on account of its simplicity, as nearest to the original form of Semitism; for this simplicity is owes to a decay of organism and the contraction of its forms.

On the character, literature, grammatical and lexical treatment of these languages, see Gesenius' preface to his *Hebräisches Handwörterbuch*, eds. 2-4.—[*Biblical Repository*, vol. III.]

* Among the Bedouins of the Arabian desert, the language still preserves many antique forms. See Burckhardt, *Travels in Arabia*, Append. VIII. p. 466; his *Notes on the Hebræans and Wahabys*, p. 211; and Wallin, in the *Zeitschrift der deutsch. morgenl. Gesellschaft*, Bd. V. (1851) p. 8. 1. II. VI. 3. 190. 2. 229. 3.

12.

HISTORICAL VIEW OF THE HEBREW LANGUAGE.

See *Gesenius' Geschichte der hebräischen Sprache und Schrift*, Leipzig, 1815, §§ 5-18.

1. This language was the mother-tongue of the Hebrew or Israelitish people, during the period of its national independence. The name, Hebrew language (עִבְרִית לָשׁוֹן, *glōssa tôn 'Ebrāiōn*, *ēbrāiōti*), is not found in the Old Testament, and seems rather to have been in use among those who were not Israelites. We find instead of this, *Language of Canaan* (Is. xix. 18) from the country where it was spoken; and עִבְרִית, *Judæit* (2K. xviii. 26, comp. Is. xxxvi. 11, 12; Neh. xiii. 24). The latter term belongs to the later usage, which arose after the return of the ten tribes from captivity, and in which the name *Jew*, *Jews*, came gradually to comprehend the whole nation. (Jar. Neh. Euth.)

The names, *Hebrews* (עִבְרִי, *Ēbrōiōi*, *Hebrai*) and *Israelites* (יִשְׂרָאֵלִי, *isrā'ēlī*), were distinguished as follows. The latter bore the character of a national name of honor, which the people applied to themselves, with a patriotic reference to their descent from illustrious ancestors. The former was probably the older and less significant name of the people, by which they were known among foreigners. For this reason it is used in the Old Testament particularly when they are to be distinguished from other nations (Gen. xl. 18; xliii. 32); and where persons who are not Israelites are introduced as speaking (Gen. xxxix. 14, 17; xli. 12). Compare Gesenius' *Hebr. lexicon*, Art. עִבְרִי. On the contrary, among the Greeks and Romans, e. g. in Pausanias, Tacitus, and also Josephus, it is the only name in use. As an appellation it might mean, *belonging to the other side, people of the land on the other side* (with reference to the country beyond the Euphrates), from עַד *land on the other side*, and the denominative syllable עִבְ (166, 5). It might then have reference to the colony, which under Abraham migrated from regions east of the Euphrates into the land of Canaan (Gen. xiv. 13); though the Hebrew genealogists explain it as a patronymic, by *sons* (posterity) of *Ēber* (Gen. x. 21; Num. xiv. 24).

At the date of the writings of the New Testament, the term *Hebrew* (Ἑβραῖος, John x. 3; xii. 22, 23, 28; *Ἑβραῖος*, Acts xxi. 40; xlii. 2, xvi. 14) was applied also to the language then vernacular in Palestine, in distinction from the Greek. Josephus (ab. about A. D. 95) uses it in this sense, and also for the ancient Hebrew.

The name *lingua sacra* is first given to the Hebrew in the Chaldean paraphrases of the Old Testament, as the language of the sacred books, in distinction from the *lingua profana*, or the Chaldee popular language.

2. In the very earliest writings, as they have come down to us in the Pentateuch, we find the language in nearly the same form which it continued to bear till the time of the exile, and beyond it; and we have no historical facts respecting the earlier stages of its formation. So far as we can learn from history, its home was Canaan. It was substantially the language spoken by the Canaanitish, or Phœnician* races, who inhabited Palestine before the immigration of Abraham and his descendants, by whom it was transplanted to Egypt, and again brought back with them to Canaan.

That the Canaanitish races in Palestine spoke the language now called Hebrew, is shown by the Canaanitish proper names. E. g. מֶלֶךְ צִדְקָה i. e. *king of righteousness*; עִיר צִדְקָה i. e. *city of books*.

There is an equally close agreement with the Hebrew, in the remains of the Phœnician and Punic language. These are found, partly in their own peculiar character (§ 1, 5) in inscriptions, about 150 in number, and on coins. For copies of them, see *Grænius*, *Monumenta Phœnicia*; *Judas*, *Étude démonstrative de la langue phœnicienne*, Paris 1847; *Bourgade*, *raison d'or de la langue phœnicienne*, Paris 1852. Partly, they are found in Greek and Roman characters, scattered here and there in ancient writers, and among them is one continuous passage in *Phœnia*, *Pannulus* 5, 1, 4. From the former, we learn the native orthography; and from the latter, the pronunciation and vocalization. The two together furnish a distinct image of this language, and of its relation to the Hebrew.

As examples of variations in orthography and in form, may be cited, 1) the almost constant omission of the vowel-letters (§ 7, 2); as, בֵּית for בֵּית house; קֵץ for קֵץ twice; צִדְקָה for צִדְקָה; כֹּהֲנִים for כֹּהֲנִים priests; 2) the feminine ending ִת (*ath*) in the absolute state (§ 80, 2), and ִת (*o*), besides many others. In pronunciation they are still more remarkable, especially in the Punic. In this, י was pronounced commonly as *z*; e. g. שֹׁפֵט *sof* (judge); שְׁלֹשָׁה *sul* (three); רֹאשׁ *ras* — רֹאשׁ (head); for short *i* and *e*, it has often the obscure, dull sound *y*; e. g. גִּינוֹמָה (*oeco* eum), גִּת *yth*: the *z* it sounds as *o*; e. g. מֹכַר (*comp. מֹכַר* Sept. *Megá*). For the entire collection of these grammatical peculiarities, see *Grænius*, *Monum. Phœn.* p. 430 sqq. and *Movers*, *Alt. Phœnicia*, in *Erckl. and Grüber's Encyclop.* Sect. III. Bd. 24. S. 431, ff.

3. In the language of the ancient documents which have come down to us in the Old Testament, we can distinguish no more than two distinct periods: the first, extending to the end of

* צִדְקָה, צִדְקָה is the native name both of the Canaanitish tribes in Palestine, and of those who dwelt at the foot of Lebanon and on the Syrian coast, whom we call Phœnicians, while they are called צִדְקָה on their own coins. Also the people of Carthage gave themselves the same name.

the Babylonian exile, which may be called its *golden age*; and the second, or *silver age*, after the exile.

To the first belongs the greater part of the books of the Old Testament: viz. of prosaic and historical writings, the Pentateuch, Joshua, Judges, Ruth, Samuel, Kings; of poetical writings, the Psalms (a number of later ones excepted), Solomon's Proverbs, Canticles, Job; the earlier prophets, in their chronological order, as follows: Joel, Amos, Hosea, Isaiah, Micah, Zephaniah, Habacuc, Nahum, Obadiah, Jeremiah, Ezekiel. The last two, as they lived and taught shortly before, as well as during the time of the exile, and also the latter part of the book of Isaiah (chs. xl.-lxvi. with some earlier chapters), stand on the borders of both ages.

The point of commencement for this period, and in general of the literature of the Hebrews, must certainly be fixed as early as the time of Moses; even though we should regard the Pentateuch, in its present structure and form, as modelled by a later hand. It suffices for the history of the language and for our object to remark, that the Pentateuch has certainly peculiarities of language, which may be regarded as archaisms. The words אֵל *he* (1-32: R. 5), and אֵלֹהִים *a loah*, as there used are of common gender, and mean also *she* and *maiden*, like ה and הָ *mek*; and certain harder forms of words, e.g. פָּנָה , פָּנָה , are here the usual ones, whilst in other books they are exchanged for the softer forms, as פָּנָה , פָּנָה .

On the other hand, there are found in Jeremiah and Ezekiel, clear instances of approximation to the Aramæan coloring of the second, or silver age (see No. 5).

4. The different writers and books, though each has certainly peculiar characteristics, exhibit no very important differences bearing on the history of the language during this period; as, indeed, the date of composition of many of these books, especially the anonymous historical ones, cannot be determined with entire certainty. On the contrary, the poetic diction is every where distinguished from prose, not only by a rhythmical movement in measured parallel members, but also by words, forms and significations of words, and constructions, peculiar to itself: a distinction not so strongly marked, however, as in the Greek for example. But most of these poetic idioms are employed in the kindred languages, particularly the Aramæan, as the common forms of speech. They may in part be regarded as archaisms, which the poetic diction retained, in part as additions made to the stores of the language, by poets to whom the Aramæan was

familiar.* The prophets, moreover, at least the earlier ones, in language and rhythm are to be ranked almost as poets; except that with these poetical speakers, the sentences often run on to greater length, and the parallelism is less measured and regular, than in the writings of those who are strictly poets. The language of the later prophets keeps more closely to the form of prose.

On the poetic rhythm in Hebrew, see *De Wette*, *Commentar über die Psalmen* (4th ed. Heidelb. 1836), Einleit. § 7; † *Exeget. die poetischen Bücher des alten Bundes*, Th. I. (Göttingen 1839); and (briefly treated) *Gesenius*, *Hebr. Lesebuch*, Vorerrinnerungen zur 2ten Abtheilung.

1. Of *poetic words*, (occurring along with those used in prose,) the following are examples: מַנּוּן *man*, — מַנּוּן *man*, — מַנּוּן *path*, — מַנּוּן, מַנּוּן *to come*, = מַנּוּן; מַנּוּן *word*, = מַנּוּן.

2. To the *poetic significations* of words belongs the use of certain *epithets* in place of substantives; e. g. מַנּוּן *strong (one)*, for God; מַנּוּן *strong (one)*, for bullock, horse; מַנּוּן *alma*, for *luna*; מַנּוּן *unleum, dearest*, for *life*.

3. Of *poetic forms*, we may note, e. g. 1) the longer forms of prepositions denoting relations of space (§ 103, 3); as, מַנּוּן — מַנּוּן, מַנּוּן — מַנּוּן, מַנּוּן — מַנּוּן; 2) the endings מַנּוּן, מַנּוּן, in the noun (§ 90); 3) the suffixes מַנּוּן, מַנּוּן, מַנּוּן, for מַנּוּן, מַנּוּן, מַנּוּן (§ 57); 4) the plural-ending מַנּוּן for מַנּוּן (§ 57, 1, a).

4. To the poetic peculiarities in syntax belong, e. g. the far more sparing use of the article, of the relative pronoun, of the accusative-particle מַנּוּן; the constant state before a preposition; the shortened form of the imperfect, in the signification of the usual form (§ 125, 2. R.); and in general, a concise vigor of expression.

5. The second or silver age, from the close of the exile to the times of the Maccabees (about 100 B. C.), is marked chiefly by an approximation in the language to the kindred Aramean (Chaldean); the Jews having the more easily accustomed themselves to the use of it, during their residence in Babylonia, on account of its near resemblance to the Hebrew. After the return from the exile, the Aramean came more and more into use; its influence was felt more and more on the old Hebrew language of books (and now also upon the style of prose), which was thus gradually banished from common use, though it continued to be understood and written by the learned.

* That in Isaiah's time (ad half of the 8th century before Chris.) the more elevated Hebrews, at least the officials of state, understood Aramean is expressly mentioned in 2 Kings xviii. 26; comp. Is. xxi. 11.

† Biblical Repository, No. IX.—Tn.

We may form a conception of the relation of the two languages, at this later period, by comparison with that of the High and Low German in Lower Saxony, or with that of the High German and the popular dialects in the south of Germany and in Switzerland; for here also, even among the more educated, an influence is commonly exerted by the popular dialect, on the oral and written expression of the High German. It is a false view, founded on an erroneous interpretation of Neh. viii. 8, that the Jews had at this time wholly lost the knowledge of the ancient Hebrew, and must learn its import from priests and adepts in the language.

The writings of the second period, all of which exhibit this Chaldee coloring, though in various shades, are the following books of the Old Testament: Ezra, Nehemiah, Chronicles, Esther; of the prophetical books, Jonah, Haggai, Zechariah, Malachi, Daniel; of the poetical books, Ecclesiastes, and the later Psalms. In their character also as literary compositions, they stand far below the writings of earlier times; though there are not wanting productions of this period, which, in purity of language and æsthetic worth, are little inferior to those of the golden age. Such e. g. are many of the later Psalms (cxv. ff. cxxxvii. cxxxix).

Examples of later words (Chalduisms) for which the earlier writers employ others: זמן = זמן time; לָקַח = לָקַח to take; וְעַתָּה = וְעַתָּה and; לְפָנַי = לְפָנַי to rule.—Of later significations: אָמַר (to say) to command; אָמַר (to answer) to begin speaking.—Of later grammatical usages: the frequency of the *scriptio plena*; and אֲנִי , e. g. אֲנִי (elsewhere אֲנִי), even אֲנִי for אֲנִי , אֲנִי for אֲנִי ; the interchange of final אֲנִי and אֲנִי ; the more frequent use of subjunctions in וְ , וְ , etc.

But the peculiarities of these later writings are not all Chalduisms. Some do not occur in the Chaldee, and must have belonged to the earlier popular-dialect of the Hebrews, especially, as it seems, in the northern parts of Palestine. There the book of Judges and Ruth may have been written; and hence the occurrence, in these earlier writings, of the form אֲנִי for אֲנִי (136) which was the common form in the Phœnician.

REMARK 1. Of diversities of dialect, in the old Hebrew language, only a few, and those but slight, traces are found; namely, in Judges vi. 6, according to which the Ephraimites appear to have pronounced אֲנִי as אֲנִי or אֲנִי ; and in Neh. xiii. 23, 24, where an Ashdod (Philistine) dialect is spoken of.

2. The remains of Hebrew literature, which have come down to us, cannot be supposed to contain the entire stores of the old Hebrew language; and we must regard it as having been far more rich and comprehensive, than it now appears in the canonical literature of the Old Testament, which is itself but a part of the entire national literature of the ancient Hebrews.

13.

GRAMMATICAL TREATMENT OF THE LANGUAGE.

Gesenius, Geschichte der hebr. Sprache, §§ 19—20.)

1. At the time of the gradual extinction of the old *Heb. w.* language, and when the collection of the Old Testament writings was closed, the Jews began to apply themselves to the explanation and criticism of this their sacred codex, and in the preparation of translations from it into the popular languages now prevalent among them. The oldest is the Greek translation of the so-called *seventy interpreters* (LXX), commenced at Alexandria in Egypt with the translation of the Pentateuch, under Ptolemy Philadelphus, and completed in later years. It was in part made from knowledge of the original Hebrew as a living tongue, for the use of Jews whose language was the Greek, particularly those who resided at Alexandria. Somewhat later, the Chaldee translations (the *Targums*, תרגומי, translations) were composed in Palestine and Babylonia. The *explanations*, professedly derived in part from *tradition*, have almost exclusive reference to civil and ritual law and dogmatic theology, with as little scientific value as the remarks on various readings. Both are contained in the *Talmud*; the first part (*Mishna*) composed in the third, and the *second* (*Gemara*) in the sixth century. The *Mishna* is the beginning of the *new Hebrew* literature; in the *Gemara*, on the contrary, the language has more the form of the Chaldee.

2. In the interval between the composition of the *Talmud* and the earliest grammarians, falls mainly the *vocalization* of the yet unpointed text (§ 7, 3); as also the collection of critical remarks, under the name of *Masora* (מסורה, *traditio*), to which the manuscript copies of the *Textus Receptus* of the Old Testament have ever since been conformed, and from which it is called the *Masoretic* text.

One of the oldest and most important portions of the *Masora* is the collection of various readings, called *Qeri* (§ 17). The punctuation of the text, moreover, is not to be confounded with the compilation of the *Masora*. The former was settled at an earlier date, and is the fruit of a much more thorough work than the *Masora*, which was finished considerably later.

3. It was about the beginning of the 10th century, that the first collections in grammar were made by Jews, in imitation of the Arabic grammarians. The first attempts, by Rabbi Saadia (ob. 942) and others, are lost; but those of R. Judah Hhayug (called also Abu Zacharia Yahya) about the year 1000, and of R. Jonah (Abu-'l-Walid Marwan ibn Gansch) about 1030, composed in the Arabic language, are still extant in manuscript. Assisted by these previous labors, Abraham ben Ezra and R. D. Kimchi, especially, (the former about 1150, the latter about 1190-1250,) won for themselves a classic reputation as grammarians.

From these earliest grammarians proceed many methods of arrangement and technical terms, which are still in part retained; e. g. the designation of the derivative and irregular verbs, after the old paradigm לָמַד , the *voces memoriales* , as $\text{לָמַד, עָלַם, יָלַם}$, and the like.*

The father of Hebrew philology among Christians was *John Reuchlin* (ob. 1522), to whom Greek literature also owes so much. But he, as also the grammarians of the next succeeding period down to *John Buxtorf* (ob. 1629), still adhered almost exclusively to Jewish tradition. It was not till after the middle of the 17th century, that the field of view began gradually to extend itself; and that the study of the sister tongues, chiefly through the labors of *Albert Schultens* and *N. W. Schröder*, was made tributary to the grammatical knowledge of Hebrew.

The comparative value of such subsequent works as have any claims on the ground of enduring, scientific merit, must be estimated by comparison with what is required in the grammar of every ancient language: viz. 1) that all the phenomena of the language shall be fully and accurately exhibited, in their organic connection (the empirical and historico-critical element); 2) that these facts of the language shall be *explained*, partly by comparison with one another and with the analogy of the sister tongues, and partly from the general philosophy of language (the philosophical element, or rationale).

* On the rise of Hebrew lexicography, and its early history, see *Gesenius* Preface, &c. (as quoted above, p. 61) and also, on the earliest grammarians, *Sass*, *David Lucratii*, *Prolegomena ad una grammatice regionis della lingua ebraica*, p. 20. t.; *H. Ewald* and *L. Dübner*, *Beiträge z. Geschichte der ältesten Anlage u. Sprachschöpfung des A. T.*; *Hugfeldt*, *de rei grammaticæ apud Judæos (tablis antiquitatis) mique scriptoribus*; and *Musck*, notes sur Abou'l-Walid et sur quelques autres grammairiens juifs du X^e et du XI^e siècle, in *Journal asiatique*, 1820.

§ 1.

DIVISION AND ARRANGEMENT.

These proceed naturally from the three constituent parts of every language : viz. 1) articulate sounds denoted by written signs, and their connection in syllables ; 2) words ; 3) sentences.

Accordingly, the first part (the elements) includes the doctrine of the *sounds*, and of the manner of designating them in writing. It describes, therefore, the nature and relations of the speaking sounds, the manner of reading written signs (orthoepy), and the customary mode of writing (orthography). It then treats of the combination of sounds into syllables and words, and of the laws and conditions of this union.

The second part (doctrine of forms) treats of words in their character as *parts of speech*, and contains : 1) the doctrine of the formation of words, or of the rise of the different parts of speech from the roots or from one another ; 2) the doctrine of inflection, i. e. of the varied forms which words assume, according to their relation to one another and to the sentence.

The third part (syntax) teaches : 1) the use of the various inflections, existing in the language, for expressing different modifications of the ground thought ; and the manner of expressing, by periphrasis, others for which no forms have been coined in the language ; 2) the laws, by which the parts of speech are combined into sentences (doctrine of the sentence, or syntax in the strict sense)

PART FIRST. OF THE ELEMENTS.

CHAPTER I. OF READING AND ORTHOGRAPHY.

15.

OF THE CONSONANTS, THEIR FORMS AND NAMES.

1. THE Hebrew alphabet consists of twenty-two consonants, some of which have also the power of vowels (17, 2).

Heb.	Form.	Hebrew name.	Transliterated as	Signification of the name.	Numerical value.
א	aleph	אָלֶפֶךְ	<i>A'-leph</i>	Ox	1
ב	beth	בֵּית	<i>Beth</i>	House	2
ג	gimel	גִּמְלָה	<i>Gi-mel</i>	Camel	3
ד	daleth	דֹּלֶת	<i>Da'-leth</i>	Door	4
ה	heth	חֵט	<i>He</i>	Window	5
ו	vav	וָו	<i>Vav</i>	Hook	6
ז	zayin	זָוִי	<i>Za'-yin</i>	Weapon	7
ח	cheth	חֵט	<i>Cheth</i>	Fence	8
ט	tet	טֵיט	<i>Teth</i>	Snake	9
י	yodh	יָד	<i>Yodh</i>	Hand	10
כ	kaph	כַּף	<i>Kaph</i>	Bended hand	20
ל	lamedh	לֶמֶד	<i>La-medh</i>	Ox-goad	30
מ	mem	מֵם	<i>Mem</i>	Water	40
נ	nun	נֹון	<i>Nun</i>	Fish	50
ס	sa-mekh	סֶם	<i>Sa-mekh</i>	Prop	60
ע	ayin	עֵי	<i>A'-yin</i>	Eye	70
פ	pe	פֶּה	<i>Pe</i>	Mouth	80
צ	tsa-dhe	צֵד	<i>Tsa-dhe</i>	Fish-hook	90
ק	qoph	קָף	<i>Qoph</i>	Back of the head	100
ר	resh	רֶשֶׁת	<i>Resh</i>	Head	200
ש	shin	שֵׁן	<i>Shin</i>	Tooth	300
ת	ta	תֵּן	<i>Ta</i>	Cross	400

2. The letters now in use, with which the manuscripts of the Old Testament are written (called the *Assyrian* or *square* character), are not of the original form. On the coins of the Maccabean princes* is found another character,† which at an earlier period was doubtless in general use, in form strongly resembling the Samaritan, and connected immediately with the Phœnician letters; (11, 5). The square letter may also be traced back to the Phœnician; but it has most agreement with certain Aramean inscriptions found in Egypt‡ and at Palmyra.§

An important document, for illustrating the history of the Hebrew square-letter, has been recently discovered by Col. Rawlinson in the Babylonian district; viz. an inscription found at *Abushadr*, just above the junction of the Tigris and Euphrates. In its characters, there is retained a resemblance, partly to the Phœnician, and partly to the Palmyrene. See: *The Inscr. of Abushadr*, expl. by Prof. Dietrich, Lond. 1834.

3. The five characters which have a different form at the end of a word (*final letters*), ׀, ׆, ׇ, ׈, ׉, terminate (with the exception of ׇ) in a perpendicular stroke directed downwards, whilst the common form has a horizontal connecting line, directed towards the following letter.

4. Hebrew is read from right to left. The division of a word at the end of a line is not allowed. To complete a line, certain letters (*dilatabiles*) are at times dilated. These are in our printed books the five following :

ם, ן, ך, ם, ן, ן, (םןןןן.)

1. The figures of the letters were originally hasty and rude representations of visible objects, the names of which began with the sounds of the several characters; e. g. *Camel*, in the older alphabets the rude figure of a camel's neck. ׀ denotes properly a camel (םךך = ׀ךך), but as a letter only the initial ׀; *Ayin*, prop. eye, ׀ך, stands only for ׀, the initial letter of this word. In the Phœnician alphabet, the similarity of the figures to the object signified by the names may still be seen for the most part, and even in the square character it appears yet in some letters; e. g. ׀, ׆, ׇ, ׈, ׉, ׀, ׆, ׇ, ׈, ׉.

The most probable signification of each name is given in the alphabet.

However certain it is, on the one hand, that the Semites were the first to adopt this alphabet, yet it is highly probable, on the other, that

* And on some ancient signet-rings. See *Reliquæ*, On the Old-Hebrew signet-rings, in the *Zeitschr. der d. morgenl. Gesell.* Bd. III. S. 248 u. 249.

† *Table of Alphabets*, vol. 2. ‡ *Ibid.* vol. 1. § *Ibid.* vol. 2. [*Ibid.* vol. 4. ¶ *Ibid.* vol. 1, 2, 3.

§ 6.

PRONUNCIATION AND DIVISION OF CONSONANTS.

1. It is of the greatest importance to understand the original sound of every consonant, since very many grammatical peculiarities and changes (§ 18, &c.) are regulated and explained by the pronunciation. Our knowledge of this is derived partly from the pronunciation of the kindred dialects, particularly of the yet living Arabic, partly from observing the resemblance and interchange of letters in the Hebrew itself (§ 19), partly from the tradition of the Jews.*

The pronunciation of the Jews of the present day is not uniform. The Polish and German Jews adopt the Syrian, while the Spanish and Portuguese Jews, whom most Christian scholars (after the example of Rashi) follow, more properly prefer the Arabic pronunciation.

The manner in which the Savoyt have written Hebrew proper names in Greek letters, furnishes an older tradition of greater weight. Several, however, of the Hebrew sounds they were unable to represent for want of corresponding characters in the Greek language, e. g. \aleph , \beth , which is true also of Jerome's expression of Hebrew words in Roman letters, after the Jewish pronunciation of his time. For that of the Jews now in northern Africa, see *Hargreaves, Journ. Asiat.* 1848.

2. The following list embraces those consonants whose pronunciation requires special attention, exhibiting in connection those which bear any resemblance in sound to each other.

1. Among the gutturals, \aleph is the lightest, a scarcely audible breathing from the lungs, the *spiritus lenis* of the Greeks; similar to η , but softer. Even before a vowel, it is almost lost upon the one ($\aleph\aleph$, $\aleph\epsilon$) like the η in the French *ahat*, *ahant* [or Eng. *ahar*]. After a vowel it is often not heard at all, except in connection with the preceding vowel sound, with which it combines its own ($\aleph\epsilon$ *ahat*, § 22, 3).

\beth before a vowel, is exactly our *h* (*spiritus asper*); after a vowel at the end of words, it may like \aleph unite its sound with that of the preceding vowel ($\beth\epsilon$ *gah*), or it may retain its character as a guttural ($\beth\epsilon$ *gah*), which is regularly the case at the end of a syllable in the middle of a word, as in $\beth\epsilon$ *ah-pah* (§ 7, 2, and § 24).

* Important aid may also be derived from an accurate physiological observation of the whole system of sounds, and of their formation by the organs of speech, see on this subject *Engelmann's Theorie der Stimme*, Leipzig, 1814, & *Müller's Handbuch der Physiologie*, Bd. II, S. 179, 42, also *Strömmer's Anatomische Vorlesungen über die Physiologie der Stimme und der Sprachlaute*, Altona, 1837. In his references to German, see H. Hoppfeld in *Jahn's Jahrbücher f. Philologie*, 1829, II, 1, and H. R. Lindner's *Abhandlungen zur allgem. vergleichenden Sprachlehre* (Münch., 1829), I, *Physiologie der Stimme und Sprachlaute*, S. 1, 42.

ז is nearly related to ח; and is a sound peculiar to the organs of the Semitic race: its hardest sound is that of a *z* slightly rattled in the throat, as פִּזְזָה, LXX. *Pizzah*; פִּזְזָה, *Pizzé*; it is elsewhere, like ח, a gentle breathing, as in חֲזָה, *Hah*; פִּזְזָה, *Pahic*. In the mouth of the Arabian, the first often strikes the ear like a soft guttural *h*, the second as a sort of vocal sound like *a*. To pass over ז, as many do in reading and in the expression of Hebrew words by our letters (e. g. חֲזָה *Hah*, פִּזְזָה *Pahic*), and to pronounce it simply as *g*, are equally incorrect. The best representation we could give of it in our letters would be *gh* or *'e* (but softer), as פִּזְזָה, something like *arhaic*, פִּזְזָה *'e'arhaic*. The usual pronunciation, *ga* or *ag*, of the Polish Jews, is entirely false.

ח is the hardest of the guttural sounds. It is a guttural *ch*, as uttered by the Swiss, e. g. *Macht*, resembling the Spanish *x* and *j*. While the Hebrew was a living language this letter had two grades of sound, being uttered feebly in some words and more strongly in others.*

ח also the Hebrews frequently pronounced with a hoarse guttural sound, not as a lingual noise by the vibration of the tongue. Hence it is not merely to be reckoned among the liquids (ל, מ, נ, ר), but, in many respects, it belongs also to the class of gutturals. (§ 20, 2.)

2. To *silent* sounds the Hebrew language is rich, more so than the Aramæan, which in part adopts instead of them the flat, lingual sounds.

ס and ש were originally one letter ש (pronounced without doubt like *sh*), and in unpointed Hebrew this is still the case. But as this sound was in many words very soft, approaching to that of *s*, the grammarians distinguished this double pronunciation by the diacritic point into ש *sh* (which occurs most frequently), and ש *s*.

ש resembled ש in pronunciation: it differed from this letter, however, and was probably uttered more strongly, being nearly related to ש. Hence שָׁשׁ to *clasp*, and שָׁשׁ to *revere*, have different meanings, being distinct roots, as also שָׁשׁ to *be foolish*, and שָׁשׁ to *be wise*. At a later period this distinction was lost, and hence the Syrians employed only ש for both, and the Arabians only ש. They also began to be interchanged even in the later Hebrew; as שָׁשׁ = שָׁשׁ to *live*, Kar. iv. 3, שָׁשׁ for שָׁשׁ *folly*, Eccles. i. 17.

ט was a soft, unmutating *s*, like Gr. *τ* (by which the LXX. represent it), the Fr. and Eng. *s*:

2. פ and ט differ essentially from ש and ט. The former (as also ש) are uttered with strong articulation, and with a compression of the organs of speech in the back part of the mouth, answering to *k* and *t*.

* In the Arabic language, the pronunciations of which have been carefully noted by the grammarians, the hard and soft sounds of ש and ח (as well as the different pronunciations of ט, ש, ז), are indicated by diacritic points. Two letters are thus made from each: from ש the softer ע *Ha*, and the harder ע *Gha*; from ח the softer ח *Ha*, and the harder ח *Kha*.

3. The six consonants (the so-called *Mutes*),

א, ב, ג, ד, ה, ו. (אבגדהו.)

have a twofold pronunciation :^{*} 1) a harder, more slender sound (*tenuis*), as *b, g, d, k, p, t*, and 2) a soft sound uttered with a gentle aspiration (*aspirata*). The former is the original sound. It is found at the beginning of words and syllables, when there is no vowel immediately preceding, and it is indicated by a point in the letter (*Daghesh lene*), as א ב (§ 13). The aspirated sound occurs after a vowel immediately preceding, and is denoted in manuscripts by *Raphe* (§ 14, 2), but in the printed text it is known by the absence of the *Daghesh*. In some of these letters (especially א) the difference is less perceptible to our ear. The modern Greeks aspirate distinctly β, γ, δ, and the Danes δ at the end of a word. The Greeks have two characters for the two sounds of the other letters of this class, as א κ, א χ, ב π, ב φ, ג ρ, ג ϕ.

For the precise cases in which the one pronunciation or the other occurs, see § 21. The modern Jews sound the aspirated א as *e*, and the ה nearly as *a*, e. g. ארצה *resha*, חר *har*.

4. After what has been said, the usual division of the consonants according to the organs of speech employed in uttering them, will be more intelligible and useful. The common division is as follows :

- | | |
|--------------------------------------|---------|
| a) Gutturals, א, ה, ו, ש, | (אחשו) |
| b) Palatals, ק, צ, נ, י, | (קצניי) |
| c) Linguals, מ, ל, ר, with ז, ס, | (מלרזס) |
| d) Dentals or sibilants, ז, ש, ס, ת, | (זשת) |
| e) Labials, פ, ב, מ, ו, | (פבמו) |

The letter ו partakes of the character of both the first and third classes.

The liquids also, ל, ר, מ, נ, which have in many respects a common character, are to be regarded as a separate class.

In the Hebrew, as well as in all the Semitic dialects, the strength and harshness of pronunciation, which characterized the earlier periods of the language, gradually gave way to more soft and feeble sounds. In this way many nice distinctions of the earlier pronunciation were neglected and lost.

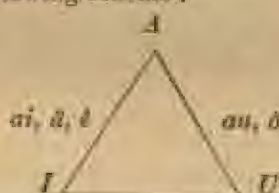
^{*} Sound א as *t*, ה as *th* in *thick*; ו as *d*, ו as *th* in *that*; ש as *p*, ז as *ph* or *f*; צ as *k*, צ as *kh* as *qz*; נ as *g* in *go*; י as *k*. To give the aspirated sound of א and ב, pronounce *g* and *k*, rolling the palate with the same breath.—Tn.

This appears, 1) in the preference of the softer letters; e. g. פֶּזֶז (see § 2. 2. Rem.), Syr. פֶּזֶז; 2) in the pronunciation of the same letter; thus in Syriac פ has almost always a feeble sound; the Gallileans uttered it as well as פ like פ; in Æthiopic פ has the sound of a פ that of A.

17.

OF THE VOWELS IN GENERAL, VOWEL-LETTERS, AND VOWEL-SIGNS.

1. The origin of the scale of five vowels, *a, e, i, e, u*, in the three primary vowel-sounds *A, I, U*, is even more distinctly seen in the Hebrew, and its cognate dialects, than in other languages. Here, *E* and *O* have in all cases arisen from a blending of two pure vowel-sounds into one; viz. *e* from the union of *I*, and *o* from the union of *U*, with a preceding short *A*. Hence, they are properly diphthongs contracted, *e* arising from *ai*, *o* from *au*, according to the following scheme:*



The more ancient Arabic has not the vowels *e* and *o*, and always goes for them the diphthongs *ai* and *au*; e. g. قَائِل, Arabic *qail*, قَائِل, Arab. *qail*. It is only in the modern popular language that these diphthongs are contracted into one sound. The close relation of those sounds appears from a comparison of the Greek and Latin (e. g. Caesar; *Kaisar*; *Cæsar*, *Caesar*, *Cæsar*), from the French pronunciation of *ai* and *au*, from the Germanic languages (Goth. *aisa*, *aisa*, old High-Germ. *aisa* *Ohr*; Goth. *auks*, old High-Germ. *auks* *Schoke*), and even from the German popular dialects (*Ohr* for *Aug*, Goth. *aug*; *Stein* for *Stein*, Goth. *Stein*).

The Arabic, as now pronounced among the Bedouins, departs less from the three primary vowel-sounds, *a, i, u*, than that spoken in Syria and Egypt (Hallas, as quoted p. 22, note). A similar fact is stated by Barges, respecting the Jews in the province of Oren (Journ. Asiat. 1845, Nov.).

2. With this is connected the manner of indicating the vowel-sounds in writing. As only three principal vowel-sounds were distinguished, no others were designated in writing; and even

* For the sound of these vowels, see note on § 2.—T.

these were represented not by appropriate signs, but by certain consonants, whose feeble sounds had a very close affinity with the vowel-sounds to be expressed. Thus, γ (like the Lat. *V* and the old Ger. *W*) represented *U* and also *O*; α (like the Lat. *J*) represented *I* and *E*. The designation of *A*, the purest of all the vowels, and of most frequent occurrence, was regularly omitted,* except at the end of a word where long *a* was represented, in Hebrew, by \aleph , and more seldom by \aleph †. These two letters stood also for final *a* and *e*.

Even these two vowel-letters (γ and α) were used but sparingly; primarily, and regularly, only when the sounds represented were long.‡ In this case, also, they were sometimes omitted (§ 8, 4). Every thing else relating to the tone and quantity of the vowel-sounds, whether a consonant should be pronounced with or without a vowel, and even whether γ and α were to be regarded as vowels or consonants, the reader was to decide for himself.

Thus for example, קָטַל might be read *qatol*, *qatēl*, *qatol*, *q'atol*, *qatēl*, *qitēl*, *qattel*, *qattal*; דַּבָּר , *dabbar* (a word), *dabber* (a pusillence), *dibber* (he hath spoken), *dabber* (to speak), *dabber* (speaking), *dabbur* (it has been spoken); מָוֶת might be *marth* (death), or *maith*, *muth* (to die); לֵוִי might be read *lōa*, *lōa*, *lōia*.

How imperfect and indefinite such a mode of writing was, is easily seen; yet during the whole period in which the Hebrew was a spoken language, no other signs for vowels were employed. Reading was, therefore, a harder task than with our more adequate modes of writing, and much must have been supplied by the reader's knowledge of the living mother-tongue. ✕

* So in Sanscrit, the ancient Persian cuneiform writing, and *Ettracchia* short *a* alone of all the vowels is not indicated by any sign, but the simple consonant is pronounced with this vowel.

† The close connection between \aleph , \aleph , and the *A*-sound, γ and the *E*-sound, α and the *I*-sound, admits of easy physiological explanation, if we attend to the formation of these sounds by the organs of speech. The vowel *A* is formed by opening the mouth without changing the position of the organs; so also γ and \aleph . *U* is sounded in the fore part of the mouth, with the lips a little protruding and rounded; so also α [English *u*]. *I* is formed at the fore part of the palate; so also γ [our *y*]. *E* is formed at the back of the palate, between γ and α ; *O* in the under part of the mouth, between γ and α .

‡ The Phœniciana did not indicate even the long vowels, except in very rare cases; their object monuments can hardly be said to have any designation of vowels. See *Mon. Phœnicia* pp. 27-28 and above § 2, 2.

3. But when the Hebrew ceased to be a spoken language, and the danger of losing the correct pronunciation, as well as the perplexity arising from this indefinite mode of writing, continually increased, the *vowel-signs* or *points* were invented, which minutely settled what had previously been left uncertain. Of the date of this invention we have no account; but a comparison of historical facts warrants the conclusion, that the vowel system was not completed till about the seventh century of the Christian era. It was the work of Jewish scholars, well skilled in the language, who, it is highly probable, copied the example of the Syrian and Arabian grammarians.

X

See *Gesch. d. hebr. Spr.* 8. 162 ff. and *Huyfeldt in 'en theol. Studien und Kritiken*, 1830, No. 2, where it is shown that the Talmud and Jerome make no mention of vowel-points.

4. This vowel system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. It seems to have expressed, however, not so much the pronunciation of common life, as the traditional one which had become customary in the public and solemn reading of the sacred books. Its authors have labored to exhibit by signs the minute gradations of the vowel-sounds, carefully marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labors we owe the different marks by which the sound of the consonants themselves is modified (§§ 11-14) and the accents (§§ 15, 16).

In Arabic, the vowel system is much more simple. It has only three signs for vowels, according to the three primary vowel-sounds. The Syriac punctuation is likewise founded on a less complicated system. It is possible that the Hebrew also had at an earlier period a more simple vowel system, but no actual traces of it are found.

18.

OF THE VOWEL-SIGNS.*

1. The full-vowels (in distinction from the *half-vowels*, § 10, l. 3,) are exhibited in the following table, classed according to the three primary vowel-sounds.

* The vowels, as represented in this translation, are sounded as follows:—*a* and *ā* as *a* in father; *i* as the sound *i* in shift; *e* as *e* in error; *ē* and *ē* as *a* in

יָ Vowels essentially long (§ 25, 1) are denoted by *a*, *ē*, *ō*; *long-long* vowels (§ 19, 1, 2; 7; 10, 3) by *ā*, *ē̄*, *ō̄*; short vowels by *a*, *e*, *o*. For the *i* and *u* sounds, only the first and third of these signs (*i* and *ī*, *u* and *ū*) are required (§ 19).

* First Class. For the A sound.

- a) — *Qāmāts*, *ā*, אָ *yādh*, אֶ *qām*.
 b) — *Pāttāch*, *ā*, אַ *bāth*.
 c) — *Sāghōl*, *ā*, *ā* as in the first syllable of אָל *mālskh*, where — has sprung from אָ [אָל], and also in union with י, as אָי *yādhākhā*, אָיִל *g'lanā*, like the French *ē* in *mère* [or nearly as our *e* in *there*].

Second Class. For the I and E sound.

- I { a) — and — long *Chîreq*, יִ, יִי *tsāddiqim*.
 b) — short *Chîreq*, י, יִי *immō*.
 E { c) — and — *Tsere* with and without *Yodh*, יֵ, יֵי *bith*, יֵי *shem*.
 d) — *Sāghōl*, obtuse *e*, יֶ *sēphēr*, יֶ *shēn*, accented *ē*, יֶי *chōzē*.

Third Class. For the U and O sound.

- U { a) — *Shūrek*, ū, וּ *mūth*.
 b) — *Qibbāts*, ū, וּ *sāllām*; but also ū (*Shureq* defectively written, No. 4), וּ (for וּי) *mūthi*.
 O { c) — and — *Chālem*, ō, וֹ *qāl*, וֹ *rōbh*.
 d) — *Qāmāts-chālēph*, ō, וֹ *chōq*.
 e) also —, obtuse *ē*, so far as it springs from *u* or *o*; as in וֹ *attem*, וֹ *eth* (from וֹי).

The names of the vowels are, according to the usage of the Semitic grammarians almost all taken from the form and action of the mouth in uttering the sounds. Thus וּ *tsāddiqim* signifies opening, וּי (also וֹי) *beretling* (of the mouth), וֹי *gnawing*, וֹי *fulsome*, from its fullness (also וֹי *full mouth*), וֹי properly expressed, וֹי *claring* (of the mouth). This last meaning belongs also to וֹי; and the reason why long *e* and short *e* (וֹי וֹי *Qāmāts correptum*) have the same sign and name is apparently, that long *e* was sounded rather obscurely, nearly as *e*

fatē; *e* as *e* in *met*; *i* as *i* in *prize*; *ū* as *ū* in *pick*; *ō* and *ō* as *o* in *body*, *ā* as *a* in *shelly*; *ā* as *a* in *room*, *ē̄* as *e* in *fell*; *ō̄* as *o* in *found*; *ai* sounded as *ay*. The long and short sounds of the same vowel should differ only in length.—F.

* The French grammarians call *Pekel* also *Qāmāts*.

the full sound of which it now has among German and Polish Jews comp. the Syr. *ā*, among the Maronites = *ā*, the Swedish *ā*, and the early change in Hebrew from *ā* to *ä*, § 9, 10, 2.* The distinction between them is shown in § 9. Only *Seghol* (סֶגוֹל cluster of grapes) appears to be named after its form.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable; and in conformity to this, some write *Seghol*, *Qamels-chatuph*, *Qabbala*.

2. As appears in the above examples, the vowel-sign is regularly put *under* the consonant *after* which it is to be pronounced, פֶּ *ra*, פֵּ *ra*, פֹּ *ra*, פֻּ *ru*, &c. There is an exception to this rule in *Patach*, when it stands under a guttural at the end of a word (*Patach furtive*, see § 22, 2, b), for it is then spoken *before* the consonant. We must also except *Cholem* (without *For*), which is put to the left *over* the letter, פֶּ *ra*.

When *Cholem* (without *For*) and the diacritic point over *ש* (שׁ, שׂ) come together, one dot serves for both, as שׂוֹ *as-nā* for שׂוֹ, שׁוֹ *not* שׁוֹ *motha*. שׁ (with two points) when no vowel stands under it, is *shā*, as שׁוֹ *shā-nā*; when no vowel goes before it, *ā*, as שׁוֹ *pi-pā*.

The figure י is sometimes sounded on, the י being a consonant with *Cholem* before it, as יוֹ *io-e* (leading); and sometimes *eo*, the *Cholem* being read after the *For*, as יוֹ *eo-son* (son) for יוֹ. In very exact impressions a distinction is made thus: יֹ *eo*, יֶ *ro*, and יִ *ā*†.

3. The vowels of the first class [for the *A* sound] are, with the exception of יֶ— in the middle and of יֹ—, יֶ— at the end of a word, indicated *only* by vowel-signs (§ 7, 2); but in the two other classes [for the *I* and *E* sound and for the *U* and *O* sound] the

* It has been conjectured that the signs for these vowels were originally different (as פֶּ *ā*, פֵּ *ä*, פֹּ *o*) and became identical only through carelessness in writing; but such a difference cannot be proved for these two marks are quite identical, the former (—) being only the original, and the latter (·) the modified form.

† Of late there has come to our knowledge a system of vowel signs differing in many respects from the common one. It is found in certain Manuscripts, originating among Persian Jews which are now at Odessa. The vowel-signs, *al* except י, stand *over* the consonants. In form also they are almost wholly different, and even, to some extent, in respect to the representation of sounds. For example: *Patach* and *Seghol*, when sounded, are represented by one and the same sign; and on the contrary, the unsounded short vowels are indicated by different signs, according as they stand in a syllable sharpened by *Dagesh forte*, or not. In the accents there is less variation; and they also stand, in part, under the line of consonants. See further in *Peters's Fragmenten des jet Odessener Gesellsch. der Geschichts u. Alterthums gelehrten Verein* hebr. u. rabbin. MSs., Odessa 1843; and a general description of this Persian-Jewish vowel-system by Böttger, in the *Balle Asien. Lit. Zeit.* 1848, Aug. 5o. 108.

5. In the kindred dialects, when a vowel-letter has before it a vowel-sign that is not kindred or homogeneous, a diphthong is formed, e. g. $\text{ā} \text{ā} \text{ā}$ *au*, $\text{ā} \text{ā} \text{ā}$ *eu*, $\text{ā} \text{ā} \text{ā}$ *ai*. But in Hebrew, according to the pronunciation handed down by the Jews, ā and ā retain in such cases their consonant power,—as *au*, *eu*, *ay*,* e. g. $\text{ā} \text{ā} \text{ā}$ *āde*, $\text{ā} \text{ā} \text{ā}$ *gēr*, $\text{ā} \text{ā} \text{ā}$ *chdy*, $\text{ā} \text{ā} \text{ā}$ *gōy*. In sound $\text{ā} \text{ā}$ is the same with ā , namely, *āu*, as $\text{ā} \text{ā} \text{ā}$ *d'hārāu*.

The LXX. give generally in these cases an actual diphthong, as in the Arabic, and this must be considered as an earlier stage of pronunciation; the modern Jewish pronunciation is, on the other hand, similar to the modern Greek, in which *ai*, *eu* sound like *au*, *eu*. In the manuscripts *Yek* and *Far* are, in this case, even marked with *Maqqaf* (§ 14, 1).

19.

CHARACTER AND VALUE OF THE SEVERAL VOWELS.

Numerous as these signs appear, they yet do not suffice to express, completely, all the various modifications of the vowel-sounds, particularly in reference to their quantity, as long or short, acute or grave; and, moreover, the designations of the speaking sounds, by these signs, cannot always be said to be perfectly adequate. We give here, therefore, for the clearer understanding of this subject, a brief commentary on the character and value of the several vowels, with special reference to their *quantity*, but having respect at the same time to their *mutability* (§ 25 and § 27).

I. First Class. A vowel.

1. *Qamets* is always long *a*; but yet it is in its nature of two kinds:

1) The essentially long and unchangeable *a*, for which the Arabic has $\text{ā} \text{ā} \text{ā}$, as $\text{ā} \text{ā} \text{ā}$ *k'tabb* (writing), $\text{ā} \text{ā} \text{ā}$ *gannabb* (thief), $\text{ā} \text{ā} \text{ā}$ *qam* (surrexit), written at times $\text{ā} \text{ā} \text{ā}$. 2) The prosodically long *a*, both in the tone-syllable and close before or after it. This sound always comes from short *a*† and is found in an open syllable (i. e. one ending with a vowel, see § 26, 2), e. g. $\text{ā} \text{ā} \text{ā}$.

* When ā represents the consonant power of ā , (it should have its full sound, as in *gām*— $\text{ā} \text{ā} \text{ā}$).

† See § 25, and § 34, 2.

‡ In Arabic, the short *a* is every where retained.

וֶזֶק, וִזְקָה, and also in a closed (i. e. one ending with a consonant), as וֶזֶק, וִזְקָה. In the closed syllable, however, it can stand only when this has the tone, וֶזֶקָה, וִזְקָה; but in the open, it is especially frequent *before the tone-syllable*, as וֶזֶקָה, וִזְקָה; וֶזֶקָה, וִזְקָה. When the tone is moved forward or lessened, this vowel becomes, in the former case, short *a* (Patach), and in the latter, vocal *Sh'va* (§ 27, 3), וֶזֶקָה, וִזְקָה (*d'hhar*); וֶזֶקָה, וִזְקָה (*ch'kham*); וֶזֶקָה, וִזְקָה.

As the closing sound of a word, Qamets can stand by itself (וֶזֶקָה, וִזְקָה); but here, it is often represented by ם, among the original consonant-letters (וֶזֶקָם, וִזְקָם).

2. *Patach*, or the shorter *a*, stands properly only in a closed syllable with and without the tone (וֶזֶקָה, וִזְקָה). Most of the cases where it now stands in an open syllable (וֶזֶקָה, וִזְקָה), were originally closed (וֶזֶקָה, וִזְקָה, see § 28, 4); and in such cases it has generally become long *a*.

On the union of Patach with ם (ם-) see § 23, 2: on *a* as a helping sound (*Patach furtive*), see § 22, 2, b.

3. *Seghol* (*a*, *e*) belongs chiefly to the second class of vowels, but now and then, according to its origin, to the first or the third class. It belongs to the first, when it is a modification of *a* (like the German *Gast*, *Gäste*, e. g. וֶזֶקָה from וִזְקָה). Although an obtuse sound, it can stand in the tone-syllable, as in the first syllable of וֶזֶקָה *tsiddq*, and even in the gravest tone-syllable at the end of a clause or sentence (in pause).

II. Second Class. I and E vowel.

4. The long *i* is most commonly expressed by the letter י (a fully written *Chireq* י-); but even when this is not the case, it makes no essential difference, provided the vowel is long by nature (§ 8, 4), e. g. וֶזֶקָה pl. וִזְקָה; וֶזֶקָה pl. וִזְקָה. Whether a defectively written *Chireq* is long, may be best known from the grammatical origin and character of the form, but often also from the character of the syllable (§ 26) or from the position of *Methegh* (§ 16, 2) at its side, as in וֶזֶקָה.

5. The short *Chireq* (always written without י) is specially frequent in sharpened syllables (וֶזֶקָה, וִזְקָה)* and in closed unaccented syllables (וֶזֶקָה). Not seldom it comes from *a* by shorten-

* For this sharp *i* the LXX. mostly use α, ἰσχυρὰ Ἀποστολὰ.

ing, as in בַּת (my daughter) from בֵּת , בֵּית from בֵּית , בֵּית out of בֵּית . Sometimes also it is a mere helping vowel, as in בֵּית for בֵּית (§ 28, 4).

The Jewish and older grammarians call every fully written Chireq *Chireq magnus*, and every defectively written one, *Chireq parvus*. In respect to the sound, this is a wrong distinction.

6. The longest ϵ , *Tsere* with Yodh (ֵי), comes from the diphthong ֵי (§ 7, 1), which also stands for it in Arabic and Syriac, as בֵּית (palace) in Ar. and Syr. *haikal*. It is therefore a very long and unchangeable vowel, longer even than ֵי , since it approaches the quantity of a diphthong. This ֵי is but seldom written defectively (ֵי for ֵי Is. iii. 8), and then it retains the same value.

At the end of a word ֵי and ֵי must be written fully: very rare is the form ֵי (§ 44, Rem. 4).

7. The *Tsere* without Yodh is the long ϵ of the second rank, which stands only *in* and *close* by the tone-syllable, like the Qamets above in No. 1, 2. Like that, it stands in either an open or a closed syllable, the former *in* the tone-syllable or *before* it (בֵּית , בֵּית), the latter only *in* the tone-syllable (בֵּית , בֵּית).

8. The *Seghol*, so far as it belongs to the second class, is most generally a short obtuse e sound, a shortening of the (ֵי), ֵי from ֵי (son). It arises also out of the shortest e (vocal *Sh'va*, § 10, 1), when this is heightened in pronunciation by the tone, as בֵּית for בֵּית , בֵּית for בֵּית ; and besides it appears as an involuntary helping sound, בֵּית for בֵּית , בֵּית for בֵּית (§ 28, 4). The *Seghol* with Yodh (ֵי) is a long but yet obtuse ϵ (ϵ of the French) formed out of ֵי , בֵּית ϵ' *lana*, and hence it belongs rather to the first class.

See more on the rise of *Seghol* out of other vowels in § 27, Rem. 1, 2, 4.

III. Third Class. U and O sound.

9. In the *third class* is found nearly the same relation as in the second. In the u sound we have: 1) the long u , whether a) fully written *Shureq* (answering to the ֵי of the second class), e. g. בֵּית (dwelling), or b) defectively written without *Vav* ֵי (analogous to the long ֵי of the second class), *Qibbute*, namely, that which stands for *Shureq*, and which might more properly be called *defective Shureq* (בֵּית , בֵּית), being in fact a

long vowel like *Shimeq*, and only an orthographic shortening for the same;

2) The *short a*, the proper *Qibbutz* (analogous to the short *Chireq*), in an unaccented closed syllable, and especially in a sharpened one, as *שִׁלְתָּ* (table), *בִּדְחָמְכָּ* (bedchamber).

For the latter the LXX. put *a*, e. g. *שִׁלְתָּ*, 'Odollap, but it by no means follows that this is the true pronunciation; indeed, they also express *Chireq* by *a*. Equally incorrect was the former custom of giving to both kinds of *Qibbutz* the sound *a*.

Sometimes also the short *a* in a sharpened syllable is expressed by *ā*, e. g. *שִׁלְתָּ* = *שִׁילְתָּ*, § 27, Rem. 1.

10. The *O* sound stands in the same relation to *U*, as *E* to *I* in the second class. It has four gradations: 1) the longest *ō* viz. from the diphthong *au* (§ 7, I); it is mostly written in full, *וֹ* (*Cholem plenum*), as *שִׁוֵּי* (whip), Arab. *saut*, *רָעָל* (evil) from *רָעַל*; sometimes it is written defectively, as *שִׁוֵּי* (thy bullock), from *שִׁוֵּי*;

2) The long *ō*, which has sprung from an original *a* (corruptly sounded); it is usually written *fully* in a tone-syllable and *defectively* in a toneless one, as *שִׁוֵּי* Arab. and Chald. *qatol*, *שִׁוֵּי* Arab. and Chald. *alāh*, plur. *שִׁוֵּי*, *שִׁוֵּי* Arab. and Chald. *'ālām*;

3) The tone-long *ō*, which is a lengthening of short *a* or *u* by the tone, and which becomes short again on its removal, as *שִׁוֵּי* (all), *שִׁוֵּי* (*kol*), *שִׁוֵּי* (*kallām*), *שִׁוֵּי*, *שִׁוֵּי*, *שִׁוֵּי* (in this last instance it is shortened to vocal *Sh'va*, *yig'lu*). In this case the *Cholem* is *fully* written only by way of exception;

4) The *Qamets-chatuph* (ֿ), always short and in the same relation to *Cholem* as the *Seghol* of the second class to the *Tzeret*, *שִׁוֵּי* *kol*, *שִׁוֵּי* *vay-ya-qōm*. On the distinction between this and *Qamets*, see below in this section.

11. The *Seghol* belongs here also, so far as it arises out of *u* or *a* (No. 3), e. g. in *שִׁוֵּי*, *שִׁוֵּי*. (§ 27, Rem. 4, b.)

On the *half-vowels* see the next section.

12. In the following table we give a scale of the vowel-sounds in each of the three classes, with respect to their quantity, from the greatest length to the utmost shortness. The table does not indeed suffice to exhibit all vowel transitions which occur in the language, but yet it furnishes a view of those in more frequent use.

First Class. A.	Second Class. I and E.	Third Class. O and U.
— longest <i>a</i> (Arabic *—).	— <i>i</i> diphthongal (from <i>ai</i>).	* <i>o</i> diphthongal (from <i>au</i>).
	— <i>e</i> (from <i>ai</i>).	* or — <i>o</i> corrupted from <i>a</i> .
	— or — long <i>i</i> .	* or — long <i>o</i> .
— tone-lengthened <i>a</i> (from short <i>a</i> or —) in and by the tone-sylla- ble.	— tone-lengthened <i>e</i> (from — <i>i</i> or — obtuse <i>e</i>) in and immediately be- fore the tone-syllable.	— tone-lengthened <i>o</i> (from — <i>o</i> or —) in the tone-syllable.
— short <i>a</i> .	— short <i>i</i> .	— short <i>o</i> , especially in a sharpened syllable.
— obtuse <i>a</i> .	— obtuse <i>e</i> .	— short <i>o</i> .
Greatest shortening to — ^a or — ^b in an open and to — <i>i</i> in a closed syllable.	Greatest shortening to — ^a or — ^b in an open syllable, besides the — <i>i</i> or — in the closed.	Greatest shortening to — ^a or — ^b in an open syl- lable, besides the short — or — <i>o</i> in the closed.

ON THE DISTINCTION OF QAMETS AND QAMETS-CHATUPH.*

Of the inadequate representation of the vowel-sounds, there is a striking example in the use of the same sign (,) both for long *a* (Qamets) and for short *o* (Qamets-chatuph). In distinguishing between them, the learner, who has not yet a knowledge of the grammatical derivation of the words to be read (the only sure guide), will be directed by the two following rules:

1. The sign (,) is *o* in a closed syllable which has not the tone [or accent]; for such a syllable cannot have a long vowel (§ 26, 3). Examples of various kinds are—

a) When a simple *Shewa* follows, dividing syllables, as in *חָכְמָה* *chokmah* (wisdom), *עֲלִיזָה* *alijah*; with a *Methegh*, on the contrary, the (,) is *a*, and closes the syllable, but then the following *Shewa* is a half-vowel (vocal *Shewa*), as *עֲלִיזָה* *alijah*, according to § 16, 2.

b) When *Dagheh forte* follows, as *בֹּתִים* *botim* (houses), *חַנּוּנִי* *chanuni* (pity me); also *בֹּתִים* *botim* (notwithstanding the *Methegh*, which stands by the vowel in the second syllable before the tone).

c) When *Megheph* follows (§ 16, 1), as *כֹּל־הַמִּזְבֵּחַ* *kol-hamidbar* (all men).

d) When the unaccented closed syllable is final, as *עָמְדוּ* *amdu* (and he stood up).—There are some cases where *a* in the final syllable loses its tone by *Megheph* (§ 16, 1) and yet remains unchanged, e. g. *עָמְדוּ* *amdu* (Eccl. ix. 8), *עָמְדוּ* *amdu* (Gen. ix. 25). *Methegh* usually stands in these cases, but not always.

* This portion must, in order to be fully understood, be studied in connection with what is said on the syllables in § 26 and on *Methegh* in § 18, 2.

In cases like לִמְנוֹתַי , לִמְנוֹתֶיךָ (*limnot*), where the (◌◌) has the tone, it is *ā*, according to § 26, 5.

2. The sign (◌◌) as short *ō* in an open syllable is far less frequent, and belongs to the exceptions in § 26, 3. It occurs *a*) when *Chataph-Qamets* follows, as פָּדוֹתָו *pō-^oto* (his deed); *b*) when another *Qamets-Chataph* follows, as פָּדוֹתָוֹתָו *pō-ōl' kha^o* (thy deed); *c*) in two anomalous words, where it stands merely for (◌◌), which are found so even in manuscripts, viz. $\text{קֹדְשֵׁימִשְׁכָּנֶיךָ}$ *qō-sha-shim*, sanctuaries, and $\text{שְׁרָצֵימִשְׁכָּנֶיךָ}$ *shō-ra-shim*, roots. (§ 93, 6, 3.)

In these cases (◌◌) is followed by *Methegh*, although it is *ō*, since *Methegh* always stands in the second syllable before the tone. The exceptions that occur can be determined only by the grammatical derivation, as בָּנֵי הַיָּם in the ship (read: *ba-^oni*) 1 Kings ix. 27, with the article included; on the contrary אֶחָד מֵעֲבָדֶיךָ *ā-ch'ri apā* Ex. xi. 8. without the article.

§ 10.

OF THE HALF-VOWELS AND THE SYLLABLE-DIVIDER (SHP'VA).

1. Besides the full vowels, of which § 9 chiefly treats, the Hebrew has also a series of very slight vowel-sounds, which may be called *half-vowels*.¹ We may regard them in general as extreme shortenings, perhaps mere traces, of more full and distinct vowels in an earlier period of the language.

To these belongs, first, the sign ◌◌, the slightest and most indistinct half-vowel, something like an obscure half *e*. It is called *Sh'va*,² and also *simple Sh'va* to distinguish it from the *composite* (see below, No. 2), and *vocal Sh'va* (*Sh'va mobilis*) to distinguish it from the *silent* (*Sh'va quiescens*), which is merely a divider of syllables (see below, No. 3). This last can occur only under a consonant closing the syllable, and is thus distinguished from the vocal *Sh'va*, whose place is under a consonant beginning the syllable, whether *a*) at the beginning of the word, as קָדֹשׁ *q'ol*, מַמְלֵכָה *m'malle*, or *b*) in the middle of the word, as

* That *q* ought here to be considered and divided as an open syllable קָדֹשׁ appears from § 26, 7.

† This case is connected with the foregoing, the second *Qamets-Chataph* having originated in *Chataph-Qamets*.

‡ In the table § 9, 12, the half-vowels have already been exhibited for the sake of a complete view. They are expressed by small letters.

§ The same אֶחָד (written also אֶחָדִי) is of doubtful origin and signification.

קָלָה *qá-lá*, יָקָלָה *yíq-lá*, קִילָה *qíl-lá*. So also in cases like הָלָה *há-lá* (which stands for הָלָה *hal-lá*), לַמְנָתָה *la-m'ná-tá* (for לָהּ); farther, הַמְשָׁל *ha-m'shól* Judges ix. 2 (where the interrogative הַ makes a syllable by itself), מַלְכֵה *mal-khé*. In the last examples the Sh'va sound is specially slight, in consequence of a very short syllable preceding.

The sound *é* may be regarded as representing vocal *Sh'va*, although it is certain that it often occurred in sound with other vowels. The LXX express it by *ε*, even בְּרָכָה *Agelôpá*, הָלָה *halôlôia*, often by *α*, לַמְנָתָה *Lamênatá*, but very often they give it a sound to accord with the following vowel, as שָׁלוֹם *Salôm*, שָׁלוֹם *Salôm*, שָׁלוֹם *Salôm*.^{*} A similar account of the pronunciation of *Sh'va* is given also by the Jewish grammarians of the middle ages.[†]

How the *Sh'va* sound arises from the slight or hasty utterance of a stronger vowel, we may see in בְּרָכָה (for which also בְּרָכָה occurs, see No. 2) from *barukha*, as this word also sounds in Arabic. This language has regularly for vocal *Sh'va* an ordinary short vowel.

The vocal *Sh'va* is too weak to stand in a closed syllable, but yet it can with the consistent before it form a hasty open syllable, as appears from the use of *Methegh* (see § 16, 2), and also from the fact, that it can become an accented *—*, as מֶלֶךְ from מֶלֶךְ. Comp. § 20.4.

2. With the simple vocal *Sh'va* is connected the so-called *composite Sh'va* or *Chateph* (*rapid*), i. e. a *Sh'va* attended by a short vowel to indicate that we should sound it as a half *a*, *e*, or *o*. We have, answering to the three principal vowel-sounds (§ 17, 1), the following three:

- (...) *Chateph-Patach*, as in מֶרֶץ *ch'mor* (ass).
- (...) *Chateph-Seghol*, as in מֶרֶץ *ch'mor* (to say).
- (...) *Chateph-Qamets*, as in מֶרֶץ *ch'li* (sickness).

The *Chatephs*, at least the two former, stand chiefly under the four gutturals (§ 22, 3), the utterance of which naturally causes the annexed half-vowel to be more distinctly sounded.

Rem. Only (·) and (·) occur under letters which are not gutturals.

The *Chateph-Patach* stands for simple vocal *Sh'va*, but without any fixed law, especially *—a* under a doubled letter, since the doubling causes a more full utterance of the *Sh'va*, as מֶרֶץ *Zech. iv. 12*; also where the sign of doubling has fallen away, מֶרֶץ for מֶרֶץ Gen. ix. 14. מֶרֶץ

^{*} This law obtains in the Phœnician language, e. g. מֶרֶץ *Melôz*, מֶרֶץ *galefot* (see Men. Ptolema, p. 406; Murray, *Art. Phonorum in Ezech. and Græker's Kerylosoph.* 2. 466); comp. the Latin augment, in *immero*, *periplo*, with the Greek in *σμερρο*, *επιπλο*, and the old Sans. *immero*.

[†] See especially *Jude Chateph*, p. 4, l. and p. 206 of the ed. by Dukes, and also in *Ido Ezer's* *Teachoth*, p. 3; *Gramm.*, *Lehrgebäude der heb. Sprache*, S. 33.

Judges xvi. 16; *b*) after a long vowel, e. g. זָהָב (gold of), but זָהָבִי Gen. ii. 12; שָׁמַע (hear), but שָׁמַעְתָּ Deut. v. 24, comp. Gen. xxvii. 26, 28.

The *Chateph-Qamets* is less restricted to the gutturals than the first two, and stands for *simple vocal Sh'ea* when an *O* sound was originally in the syllable, and requires to be partly preserved, e. g. אֶזְכָּר for אֶזְכֹּר *ezkor* ($\frac{1}{2}$ 93, VI), אֶזְכָּרְךָ for the nasal אֶזְכֹּרְךָ Ex. xxv. 6 from אֶזְכָּרְךָ ; אֶזְכָּרְךָ *Aizkorra* from אֶזְכָּרְךָ . It is used also, like (־), when *Daghesh forte* has fallen away, אֶזְכָּרְךָ for אֶזְכָּרְךָ Gen. ii. 23. In אֶזְכָּרְךָ 1 Kings xiii. 7 and אֶזְכָּרְךָ Jer. xxii. 20, the choice of this composite *Sh'ea* is occasioned by the following guttural and the preceding *U* sound.

3. The sign of the *simple Sh'ea* (־) serves also as a mere *syllable-divider*, without expressing any sound, and therefore called in this case *silent Sh'ea* (*Sh'ea quiescens*), the Arabic *Sukun*, i. e. *rest*. It stands in the midst of a word under every consonant that closes a syllable; at the end of words, on the other hand, it is omitted, except in final ך , e. g. מֶלֶךְ (king), and in the less frequent case where a word ends with two consonants, as in נָדָב (naad), אַתָּה (thou, *fem.*), $\text{אֲתָּה$ (thou hast killed), אֲתָּה , אֲתָּה , אֲתָּה (proper name), &c.

Yet in the last examples *Sh'ea* under the last letter might rather pass for *vocal*, since it is pretty clear that a final vowel has been shortened, e. g. אַתָּה *att* from אַתָּה *atti*, אֲתָּה from אֲתָּה , אֲתָּה *yidd* from אֲתָּה ,* &c. The Arabic actually has a short vowel in the analogous forms. In נָדָב , borrowed from the Indian, this is less clear. אֲתָּה (truth) Prov. xxii. 24, seems to have been sounded *qaat*.

§ 11.

SIGNS WHICH AFFECT THE READING OF CONSONANTS.

In intimate connection with the vowel-points, stand the *reading-signs*, which were probably adopted at the same time. Besides the diacritic point of ו and ז , a point is used as a letter in order to show that it has a stronger sound or is even doubled; and on the contrary a small horizontal stroke *over* a letter, as a sign that it has *not* the strong sound. The use of the point in the letter is *threefold*: *a*) as *Daghesh forte* or sign of doubling; *b*) as *Daghesh lene* or sign of hardening; *c*) as *Mappiq*, a sign that the vowel-letter (ו , ז), especially the ו at the end of a word has the sound of a consonant. The stroke *over* a letter, *Raphs*, is scarcely ever used in the printed text.

* So thought Jude Chapiro among the Jewish grammarians.

§ 12.

OF DAGHESH IN GENERAL, AND DAGHESH FORTE IN PARTICULAR.

1. *Daghesh*, a point written in the bosom* of a consonant, is employed for two purposes: a) to indicate the *doubling* of the letter (*Daghesh forte*), e. g. קָטַל *qit-tel*; b) the *hard* sound of the aspirates (*Daghesh lena*).

The root קָטַל , from which קָטַל is derived, in Syriac signifies to *thrust through*, to *bore through* (with a sharp iron). Hence the word *Daghesh* is commonly supposed to mean, with reference to its figure merely, a *prick*, a *point*. But the names of all similar signs are expressive of their grammatical power; and in this case, the name of the sign refers both to its figure and its use. In grammatical language קָטַל means, 1) *acutere literam*, to *sharpen* the letter by doubling it; 2) to *harden* the letter, to utter it without aspiration. Accordingly קָטַל means *sharp* and *hard*, i. e. a sign of sharpening or hardening (like *Mappia*, פָּרָה *profereat*, i. e. *signum prolationis*), and it was expressed in writing by a mere prick of the stylus (*punctum*). In a manner somewhat analogous, letters and words are represented, in the criticism of a text, as expunged (*ex-puncta*) by a point or pointed instrument (*oboliscus*) affixed to them. The opposite of *Daghesh lena* is קָטַל *soft* (§ 14, 2). That קָטַל , in grammatical language, is applied to a *hard* pronunciation of various kinds, appears from § 22, 4, *Rami* I.

2. Its use as *Daghesh forte*, i. e. for *doubling* a letter, is of chief importance; (compare the *Sicilicus* of the ancient Latins, e. g. *Luculus* for *Lucullus*, and in German the stroke over *m* and *n*.) It is wanting in the unpointed text, like the vowel and other signs.

For further particulars respecting its uses and varieties, see § 29.

§ 13.

DAGHESH LENE.

1. *Daghesh lena*, the sign of *hardening*, belongs only to the aspirates (*litera aspirata*), פָּרָה (§ 6, 3). It shows that they are not aspirated, but have their original *stender* or *pure* sounds

* *Daghesh* in קָטַל is easily distinguished from *Shewy*, which never admits a vowel or *Shew* under or before the קָטַל . The *Fav* with *Daghesh* (קָטַל) ought to have the point not so high up as the *Fav* with *Shewy* (קָטַל). But this difference is often neglected in typography.

(*litera tenues*), e. g. מַלְכָּה mā-lekh, but מֹלֶכֶה mol-ko; תַּפְּחָה tā-phar but תִּפְחָה gith-par; שֹׁתָה sha-thā, but שִׁתָּה yish-tā.

2. Daghesth *lene*, as is shown in § 21, stands only at the beginning of words and syllables. It is thus easily distinguished from Daghesth *forte*, since in these cases the doubling of a letter is impossible. Thus the Daghesth is *forte* in רַבִּין rabbīn, but *lene* in יֶגְדַּל yigh-dal.

3. Daghesth *forte* in an aspirate not only doubles it, but also excludes aspiration, thus serving at once for both *forte* and *lene*, as אֶפֶס ap-pi; רַק־רַק rak-koth. (Compare in German *stärken* and *stehen*, *waschen* and *wecken*.)

This is accounted for by the difficulty of doubling an aspirated letter in pronunciation. In confirmation of this rule we may refer to certain Oriental words, which, in the earliest times, passed over into the Greek language, as ΣΑΡΑ sarra (not sarra), ΜΕΓΑΡΟΝ mégarogon.

The doubling of a letter does not occur in Syriac, at least in the western dialects. Where it would be required, however, according to etymology and analogy, the aspiration at least is excluded: thus אָפֶס in Syriac is read *apep*, for *appep*.

§ 14.

MAPPÍQ AND RAPHÉ.

1. *Mappiq*, like Daghesth, to which it is analogous, is a point in a letter. It belongs only to the vowel-letters א, ו, and the breathings ח, ט, and shows that they are to be sounded with their full *consonant* power, instead of serving as vowels. It is at present used only in final ט; e. g. גַּבֻּחַ ga-bhah (the *h* having its full sound), אֶרֶץ־אֵלֶּה er-tzāh (her land), in distinction from אֶרֶץ־אֵלֶּה er-tzā (to the earth).

Without doubt such a ט was uttered with stronger aspiration, like the Arab *Ha* at the end of the syllable, or like *h* in the German *Schach*, which in common life is pronounced *Schuck*. The use of it in and under א, ו, is confined to manuscripts, e. g. אָז (az), וָז (qaz).

The name מַפְּקִי signifies *producens*, and indicates that the sound of the letter should be clearly expressed. The same sign was selected for this and for Daghesth, because the design was analogous, viz. to indicate the strong sound of the letter. Hence also *Raphé* is the opposite of both.

2. *Raphé* (רַפֵּה), i. e. *soft*, written over the letter, is the opposite of both Daghesth and Mappiq, especially of Daghesth *lene*

In exact manuscripts an aspirate has generally either Daghesthene or Rapphe, e. g. מִלֵּךְ *millekh*, מֵלֵךְ; but in printed editions of the Bible it is used only when the absence of Daghesth or Mappiq is to be expressly noted, e. g. מִלְּכֵם for מִלְּכֵם, Judges xvi. 16, and v. 28 (where Daghesth *lene* is absent); *Mappiq* in Job xxxi. 22.

§ 15.

OF THE ACCENTS.

1. The design of the accents in general is, to show the rhythmical members of the verses in the Old Testament text. But as such the use is twofold, viz. *a*) to mark the tone-syllable in each word; *b*) to show the logical relation of each word to the whole sentence. In the former respect they serve as signs of the *tone*, in the latter as signs of *interpunction*.

The Jews, moreover, regard them as signs of declamation, by which they regulate the accentuation in reading, or rather cantillating the O. T. in the Synagogue. This use of them also is connected with their general rhythmical design.

2. As a sign of the *tone* in single words, the accent, whatever may be its rhythmical value in other respects, stands regularly on the syllable which has the chief tone; (comp. Rom. 2.) In most words the tone is on the last syllable, more seldom on the penultima. In the first case the word is called *mīl-ra* (מִלְרָא Chald., *from below*), e. g. מִלְרָא *gatal*; in the second, *mīl-el* (מִלְעַל Chald., *from above*), e. g. מִלְעַל *mālek*. On the third syllable from the end (antepenultima) the chief tone never stands; but yet we often find there a secondary one, or by-tone, chiefly indicated by the *Methegh* (§ 16, 2).

3. The use of the accents as signs of *interpunction* is somewhat complicated, as they serve not merely to separate the members of a sentence, like our period, colon, and comma, but also as marks of connection. Hence they form two classes, *Distinctives* (*Domini*) and *Conjunctives* (*Servi*). Some are, moreover, peculiar to the three properly poetical books (*Job*, *Psalms*, and *Proverbs*), which have a stricter rhythm.

The following is a list of them according to their value as signs of *interpunction*.

A. *Distinctives* (Domini).

I. *Greatest Distinctives* (*Imperatores*), which may be compared with our period and colon. 1. (—) *Sillūk* (end), only at the end of the verse, and always united with (:) *Seph-pārūk*, which terminates each verse, e. g. : 7787. 2. (—) *Athnāch* (respiration), generally in the middle of the verse. 3. (—) *Merkā* with *Mahpakh* :* in Job, Ps., Prov., greater than No. 2, marking the chief division of the verse, of which *Athnāch* then divides the second half.

II. *Great Distinctives* (*Reges*): 4. (—) *Sēgholta*.† 5. (—) *Zaqeph-qāṭōn*. 6. (—) *Zaqeph-gādhōl*. 7. (—) *Tiphchā*.

III. *Smaller* (*Duces*): 8. (—) *Rēbhā*. 9. (—) *Zargā*.† 10. (—) *Pūkhā*.† 11. (—) *Yethibh*.† 12. (—) *Tebhār*. 13. (—) *Shālshēlth*.* 14. (—) *Tiphchā* *initiale*.†

IV. *Smallest* (*Comites*): 15. (—) *Pāzēr*. 16. (—) *Qārne phārā*. 17. (—) *Great Telishā*.† 18. (—) *Gārēsh*. 19. (—) *Double Gārēsh*. 20. (·) *Pesiq*, between the words.

B. *Conjunctives* (Servi).

21. (—) *Merkā*. 22. (—) *Mānāch*. 23. (—) *Double Merkā*. 24. (—) *Mahpakh*. 25. (—) *Qādhmā*. 26. (—) *Dargā*. 27. (—) *Yārāch*. 28. (—) *Little Telishā*.† 29. (—) *Tiphchā*.* 30. (—) *Merkā* with *Zargā*.* 31. (—) *Mahpakh* with *Zargā*.*

REMARKS ON THE ACCENTS.

I. *As Signs of the Tone.*

1. As in Greek (comp. *ápl* and *épá*), words which are written with the same consonants and vowel-signs are often distinguished by the accent, e. g. : בָּנִים *bānī* (they built), בָּנִים *bānī* (in us); קָמָה *qāmā* (she stood up), קָמָה *qāmā* (standing up, firm). [Compare in English compact and *compact*.]

2. As a rule the accents stand on the *tone-syllable*, and properly on its initial consonant. Some, however, stand only on the first letter of a word (*prepositives*), others only on the last letter (*postpositives*). The former are designated in the table by †, the latter by ††. These do not, therefore, determine the *tone-syllable*, which must be known in some other way. Those marked with an asterisk are used only in the poetical books.

3. The place of the accent, when it is not on the final syllable is indicated in this book by the sign (·), e. g. קָמָה *qā-mā*.

H. As Signs of Interpunction.

4. In respect to this use of the accents, every verse is regarded as a period, which closes with Silluq,* or in the figurative language of the grammarians, as a *realis* (*dāin*), which is governed by the great Distinctive at the end (*Imperator*). According as the verse is long or short, i. e. as the empire is large or small, varies the number of *Dominii* of different grades, which form the larger and smaller divisions.

5. Conjunctives (*Seres*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. For marking the closest connection of two or more words, *Maqqeph* is also used (§ 16, 1).

6. In very short verses few conjunctives are used, and sometimes none: a small distinctive, in the vicinity of a greater, having a connective power (*verec donatus majori*). In very long verses, on the contrary, conjunctives are used for the smaller distinctives (*fiunt legati dominorum*).

7. The choice of the conjunctive or distinctive depends on subtle laws of construction, with which the learner need not trouble himself at present. It is sufficient for him to know the greater distinctives, which answer to our period, colon, and comma, though they often stand where a half comma is scarcely admissible. They are most important in the poetical books for dividing a verse into its members.

§ 16.

MAQQEFH AND METHEGH.

These are both closely connected with the accents.

1. *Maqqeph* (𐤌𐤓𐤕 binder) is a small horizontal stroke between two words, which thus become so united that, in respect to tone and interpunction, they are regarded as one, and have but one accent. Two, three, and four words may be united in this way, e. g. 𐤍𐤕𐤕𐤓𐤕𐤓 every man; 𐤍𐤕𐤕𐤓𐤕𐤓𐤕𐤓 every herb, Gen. i. 29; 𐤍𐤕𐤕𐤓𐤕𐤓𐤕𐤓𐤕𐤓 all which to him (was), Gen. xxy. 5.

Certain monosyllabic words like 𐤕𐤓 to, 𐤕𐤓 sign of the Acc., 𐤕𐤓 all, are almost always thus connected. But a longer word may also be joined to a monosyllable, e. g. 𐤍𐤕𐤕𐤓𐤕𐤓 Gen. vi. 9; or two polysyllables, e. g. 𐤍𐤕𐤕𐤓𐤕𐤓 Gen. xii. 11.

2. *Methegh* (𐤌𐤕𐤕 a bridle), a small perpendicular line on the left of a vowel, forms a kind of secondary tone, or a check upon the chief tone indicated by the accents, and shows that the vowel,

* This has the same form with *Methegh* (§ 16, 2), but they are readily distinguished, as *Methegh* always stands on the last tone-syllable of a verse, while *Maqqeph* never stands on the tone-syllable.

though not accented, should not be hastily passed over in pronunciation. It stands, therefore, regularly *by the vowel of the antepenultima when the last syllable has the tone*, whether that vowel be long, as שָׁמַרְתָּ, שָׁמַרְתָּ, or short, as שָׁמַרְתָּ *qodashim*, בִּטְחֵם *bottukhem*. But here it is to be observed, that the half-vowel also (*simple Sh'ra vocal and composite Sh'ra*) is to be regarded as forming a syllable (§ 10, 1 and § 26, 4); accordingly *Methegh* stands *a*) by the vowel which precedes a *vocal Sh'ra* (*simple or composite*), קָא-לֹ-לָא, יִל-ר'-אֵ, פֹּ-לָא, and *b*) even by *vocal Sh'ra*, e. g. שָׁמַרְתָּ *Job. v. 1*.

When it stands by *Sh'ra*, many Jewish grammarians call it *Gilya* גִּילְיָא, while others use this name in general for every *Methegh*.

N. B. It is of special service to the beginner, as indicating (according to letter *a* above) the quantity of *Qamets* and *Chireq* before a *Sh'ra*. Thus in זֶכֶךְ-רָא the *Methegh* shows, that the (•) stands in the *antepenultima*, and that the *Sh'ra* is here *vocal* and forms a syllable; but the (•) is an open syllable before (•) must be long (§ 26, 3), consequently *Qamets* not *Qamets-chatuph*. On the contrary זֶכֶךְ without *Methegh* is a dissyllable [*zékch-ra*], and (•) stands in a closed syllable, and is consequently *short* (*Qamets-chatuph*). Thus also אֵלֵינוּ (they fear) with *Methegh* is a trisyllable with a long *i*, *yl-r'-a*; but אֵלֵינוּ (they see) without it, a dissyllable with short *i*, *yl-r-a*. See above, the rules for *Qamets* and *Qamets-chatuph* in § 19 at the end.

§ 17.

Q'RI AND K'TUBIL.

The margin of the Bible exhibits a number of various readings of an early date (§ 3, 2) called קִרְיָא (*to be read*), because in the view of the Jewish critics they are to be preferred to the reading of the text called כְּתוּבָא (*written*). Those critics have therefore attached the vowel-signs, appropriate to the marginal reading, to the corresponding word in the text. E. g. in *Jer. xiii. 6* the text exhibits קָרָא, the margin קִרְיָא. Here the vowels in the text belong to the word in the margin, which is to be pronounced קִרְיָא; but in reading the text קָרָא, the proper vowels must be supplied, making קָרָא. A small circle or asterisk over the word in the text always directs to the marginal reading.

Respecting the critical value of the marginal readings, see *Gesenius' Gesch. der hebr. Sprache* 8. 50. 75.

CHAPTER II.

PECULIARITIES AND CHANGES OF LETTERS: OF SYLLABLES AND THE TONE.

§ 18.

In order fully to comprehend the changes which words undergo in their various inflections, it is necessary first to survey the general laws on which they depend. These general laws are founded partly on the peculiarities of certain letters and classes of letters, considered individually or as combined in syllables, and partly on certain usages of the language in reference to syllables and the tone.

§ 19.

CHANGES OF CONSONANTS.

The changes occasioned among consonants by the formation of words, inflection, euphony, or certain influences connected with the history of the language, are *commutation*, *assimilation*, *rejection* and *addition*, *transposition*.

1. *Commutation* takes place most naturally among letters which are pronounced similarly, and by the use of the same organs, e. g. פפפ, פפפ, פפפ to exult; פפפ, פפפ, Aram. פפפ to tire; פפ— and פפ— (as plural endings); פפפ, פפפ to press; פפפ, פפפ to close; פפפ, פפפ to escape. In process of time, and as the language approximated to the Aramean, hard and rough sounds were exchanged for softer ones, e. g. פפפ for פפפ to reject; פפפ for פפפ to laugh; for the sibilants were substituted the corresponding flat sounds, as פ for פ, פ for פ, פ for פ.

This interchange of consonants affects the original forms of words more than it does their grammatical inflection; the consideration of it, therefore, belongs properly to the lexicon.* Examples occur, however, in the grammatical inflection of words; viz. the interchange a) of פ and פ in Hithpael (i 54), b) of פ and פ in verbs Pa Yodh (i 69), as פפפ for פפפ.

2. *Assimilation* takes place most frequently, when the closing consonant of a syllable is exchanged for the one with which the

* See the first article on each letter in *General Hebrew Lexicon*.

following syllable begins, forming with it a double consonant, as *illustrio* for *industrius*; *diffusus* for *disfusus*; *συλλαβίαν* for *συνλλαβίαν*. In Hebrew this occurs most frequently,

- a) with the feeble, nasal נ before most other consonants, especially the harder ones, e. g. מִן־מִזְרָח for מִמִּזְרָח *from the east*, מִן־זֶה for מִזֶּה *from this*; יֵשׁ for יֵשׁנָה ; יֵשׁ for יֵשׁנָה . Before gutturals נ is commonly retained, as יֵשׁנָה *he will possess*; *sed* dom before other letters, as יֵשׁנָה *thou hast dwelt*;
- b) less frequently and only in certain cases, with ל , ר , ח . E. g. יֵשׁנָה for יֵשׁנָה ; יֵשׁנָה for יֵשׁנָה ; יֵשׁ for יֵשׁנָה (§ 36).

In all these cases, the assimilation is expressed by a *Dagheesh forte* in the following letter. In a final consonant, however, as it cannot be doubled (§ 20, 3, a), Dagheesh is not written, e. g. יֵשׁ for יֵשׁנָה or יֵשׁנָה ; יֵשׁ contr. יֵשׁנָה ; יֵשׁ contr. יֵשׁנָה ; יֵשׁ contr. יֵשׁנָה . Comp. *τυπῶν* for *τυπῶν*.

In the last cases the assimilated letter has not Sh'va, but the helping vowel Seghol (§ 23, 4), which, however, does not render the assimilation impracticable.

In the way of assimilation, we occasionally find a second weaker sound swallowed up by the stronger one before it; e. g. יֵשׁנָה from יֵשׁנָה (§ 50), יֵשׁנָה for יֵשׁנָה *from him* (§ 103, 2). Here we may also take יֵשׁ for יֵשׁנָה *he surrounds* (§ 67, 5).

3. The *rejection or falling away* of a consonant easily happens in the case of the breathings and vowel-letters א , ח , ו , י , and also of the liquids. It takes place,

- a) at the beginning of a word (*aphæresis*), when such a feeble consonant has no full vowel, and its sound is easily lost upon the ear, as יֵשׁנָה and יֵשׁנָה (*we*); יֵשׁ *sit* for יֵשׁנָה ; יֵשׁ (*give*) for יֵשׁנָה ; יֵשׁ for יֵשׁנָה , *who*, comp. No. 2, b;
- b) in the midst of a word (*elision*), when such a feeble consonant is preceded by a Sh'va, e. g. יֵשׁנָה , the prevailing form for יֵשׁנָה ; יֵשׁנָה for יֵשׁנָה (§ 23, 4. § 35, R. 2. § 53, 1);
- c) at the end of words (*apocope*), e. g. יֵשׁנָה for יֵשׁנָה ; יֵשׁנָה *sons*, before the genitive יֵשׁנָה .

Bolder changes were made in the infancy of the language, particularly in casting away consonants at the end of a word; thus from יֵשׁנָה was formed יֵשׁ ; from יֵשׁנָה , יֵשׁ ; from יֵשׁנָה , יֵשׁ (see § 50). Here belongs also the weakening of the feminine ending יֵשׁנָה to יֵשׁנָה (see § 41, 1, and § 80).

4. In other cases a harshness in pronunciation is prevented by the addition of א (*Aleph protheticum*) with its vowel at the

beginning of a word, e. g. זִרְיָה and זִרְיָה arm; (comp. χῆρῆς, ἐξῆρῆς; spiritus; Fr. esprit.)

5. *Transposition*, in grammar, seldom occurs. An example of it is זִרְיָה for זִרְיָה (§ 54, 2), because *st* is easier to sound than *th*. Cases are more frequent in the province of the lexicon, as זֶה and זֶה *lanth*; זֶה and זֶה *garment*; they are chiefly confined, however, to the sibilants and liquids.

Consonants may also, especially the weaker, at the end of a syllable be suffered to vowels, like הַ from הַ, *cheanar* from *cherai* (compare, below, § 30, 2, c); e. g. זֶה *stir* from זֶה, זֶה; זֶה *man* from זֶה or זֶה (where the *Sechal* is merely a helping vowel, see above, No. 2).*

§ 20.

DOUBLING OF CONSONANTS.

1. The doubling of a letter by *Daghesch forte* takes place, and is essential, i. e. necessary to the form of the word (*Daghesch essential*),

- a) when the same letter is to be written twice in succession, without an intermediate vowel; thus for זֶה we have זֶה *we have given*; for זֶה, זֶה *I have set*;
- b) in cases of assimilation (§ 19, 2), as זֶה for זֶה. In both these instances it is called *Daghesch compensative*;
- c) when the doubling of a letter originally single is characteristic of a grammatical form, e. g. זֶה *he has learned*, but זֶה *he has taught* (*Daghesch characteristic*).

The double consonant is actually and necessarily written twice, when ever a vowel-sound, even the shortest (a vocal *Sh'va*), comes between. Hence this is done a) when a long vowel precedes, זֶה which is read *hōd'-lāh* (§ 26, Rem.), and even after a merely *two-long* vowel, זֶה, where compensation is more usual; b) when a *Daghesch* has already been omitted, as זֶה *hāl'-lā* for זֶה *hāl'-lā*; c) when by composition the two consonants have come to stand together, but properly belong to two words, as זֶה (he blesses thee), זֶה (they call me), where הַ and הַ are suffixes; d) when the form has come from another which has a full vowel, as זֶה construct of זֶה. Sometimes the same word is found in both the full form and the contracted, e. g. זֶה, *for* v. 8, and זֶה, *for* v. 3, *Q'el*; זֶה, *Ps* ix. 14, and זֶה, *Ps* iv. 2.

* In the Phoen. זֶה *wealth* (king) is in this way contracted to זֶה, see *Mon Phœnicia*, p. 481.

2. A consonant is sometimes doubled merely for the sake of *euphony*. The use of Dagghesh in such cases (*Dagghesh euphonic*) is only occasional, as being not essential to the forms of words. It is employed,

- a) when two words, of which the first ends in a vowel, are more closely united in pronunciation by doubling the initial consonant of the second (*Dagghesh forte conjunctive*), as וְהָיָה *what is this?* for וְהָיָה ; קוּ-מִלֵּט-טָא (*arise! depart!*) Gen. xix. 14; דֵּן עֲבָדָי Dent. xxvii. 1.*
- In some instances words thus united are contracted into one, as הָיָה for וְהָיָה , מָהְיָה for מִהְיָה , מָהְיָה *what (is) to you?* (a. iii. 15).

Analogous to the above usage is the Nāgāpātan *le lagrima* for *le lagrima*, and (including the union of the two words in one) the Latin *reddo* for *re-do*, and the Italian *alla* for *a la*, *della* for *de la*.

- b) when the final consonant of a closed syllable, preceded by a short vowel, is doubled in order to sharpen the syllable still more, e. g. גִּרְפִּי for גִּרְפִּי *grapes*, Dent. xxxii. 32. Compare Gen. xlix. 10, Ex. ii. 3, Is. lvii. 6, lviii. 3, Job xvii. 2, 1 Sam. xxviii. 10, Ps. xlv. 10. Examples of this, however, are comparatively rare, and without any regard to uniformity.

Compare the following forms as found in very ancient Greek inscriptions, viz. *ἀγῶνας*, *ἀγῶνας*, *ἀγῶνας* (*Agkh, Corpus Inscr. Gr. I. p. 42*), and in German *anderz*, *anderz* (for *anders*, *andere*) as written in the time of Luther.

- c) when it is inserted in the final tone-syllable of a sentence (§ 29, 4), in order that it may furnish a more firm support for the tone, e. g. וְהָיָה for וְהָיָה *they give*, Ex. xxvii. 19, וְהָיָה for וְהָיָה *they united*, Job xxix. 21, Is. xxxiii. 12.

3. The Hebrews omitted, however, the doubling of a letter by Dagghesh forte, in many cases where the analogy of the forms required it; viz.

- a) always at the end of a word; because there, at least in the pronunciation which has come down to us, the syllable did not admit of sharpening. Thus the syllable *all* would be pronounced, not as in German with a sharpened tone, but

* Here being such cases as וְהָיָה , Ex. xi. 1, 21; so that the insertion is not essential, that the first of the two words must be a monosyllable, or assimilated in the pronunciation.

like the English *all, call, small*. Instead, therefore, of doubling* the consonant, they often lengthened the preceding vowel (§ 27, 2). E. g. עַם (*people*), with a distinctive accent (§ 15, 3), for עַם from עַםעַם. The exceptions are very rare, as עַם *thou, f.*, עַם *thou hast given*, Ez. xvi. 33;

- a) often at the end of a syllable, in the body of a word (where the doubling of a letter is less audible, as in Greek *αλλεο* Homeric for *αλλεεο*); e. g. עַםעַםעַם for עַםעַםעַם;
c) in the gutturals (§ 22, 1).

In the case *b*, it may be assumed as a rule, that the *Dagheesh* remains on the letter with *Shewa* (which is then vocal, § 10, 1), and is never left out if the aspirates, because it materially affects their sound, e. g. עַםעַם **khappara* (not עַםעַם **khapara*) Gen. xxii. 21, עַםעַם Is. ii. 4, עַםעַם, עַםעַם. On the contrary, it is usually omitted in the preformatives *ʿ* and *h* in *Piel*, as עַםעַם, עַםעַםעַם; עַםעַם for עַםעַם; so also in עַםעַם, and in cases like עַםעַם for עַםעַם, עַםעַם for עַםעַם.

In some cases a vowel or half-vowel was inserted to render the doubling of the letter more audible, e. g. עַםעַם with *you* for עַםעַם; עַםעַם for עַםעַם (§ 67, 4), עַםעַם Is. liii. 2.

Rem. In the later books, instead of the sharpening of the syllable by *Dagheesh forte*, the preceding vowel is sometimes lengthened (comp. *mile* for *mill*), as עַםעַם *he terrifies them* for עַםעַם (Hab. ii. 17), עַםעַם *thrashing-sledges* for עַםעַם, 1 Chron. xxi. 23.

h. and h. a sound 7 follows

§ 21.

ASPIRATION, AND THE REMOVAL OF IT BY DAGHESH LENE.

The pure hard sound of the six aspirates (א, ב, ג, ד, ז, ט), with *Dagheesh lene* inserted, is to be regarded, agreeably to the analogy which languages generally exhibit in this respect, as their original pronunciation, from which gradually arose the softer and weaker aspirated sound (§ 6, 3 and § 13). The original hard pronunciation maintained itself in greatest purity, when it was the initial sound, and after a consonant; but when it followed a vowel-sound, or stood between two vowels, it was softened by partaking of the aspiration with which a vowel is uttered. Hence the aspirates take *Dagheesh lene*:

* So in Latin, *fel* (for *felt*) *gen. felis*; *mol*, *molle*; *ex*, *exile*. In mid-high-German a consonant is doubled only at the beginning of a syllable, as was the case in the old High-German. E. g. *sal* (Fall) *salter*; *seem* (Schwein) &c. *Grün*, *d. Grün*; *2. Aug.* I. 355.

1. At the beginning of words, when the preceding word ends with a vowelless consonant, as לָכֵן *al-ken* (*therefore*), עץ פֵּרִי *tsé p'ri* (*fruit-tree*); or at the beginning of a chapter or verse, or even of a minor division of a verse (consequently after a disjunctive accent, § 15, 3), e. g. בְּרֵאשִׁית *in the beginning*, Gen. i. 1; וַיְהִי כֵן *and it happened, when*, Judg. xi. 5; on the contrary וַיְהִי כֵן *and it was so*, Gen. i. 7.

Also a diphthong (§ 8, 5) so called, is here treated as ending in a consonant, e. g. בִּינִי *Judges v. 15*.*

2. In the middle and at the end of words after *silent Sh'va*, i. e. at the beginning of a syllable, and in immediate connection with a preceding vowelless consonant, e. g. יָמְרוּם *ye have killed*, הוּא כָבֵד *he is heavy*, בִּיבֹת *bi-bat*. On the contrary, after *vocal Sh'va* they take the soft pronunciation, e. g. דְּבִיר *dwelling*, הִיא כָבֵדָה *she is heavy*.

Exceptions to No. 2 are:

- a) Forms which are made, by the addition or omission of letters, immediately from other forms in which the aspirates had their soft sound. E. g. קָרַע (not $\text{קָרַעַ$) from $\text{קָרַעַ$; מָלַךְ (not $\text{מָלַךְַ$) formed immediately from $\text{מָלַךְַ$ (on the contrary מָלַךְַ *mal-ki*, because it is formed directly from מָלַךְַ *mal-ki*); בָּבֶל (not $\text{בָּבֶלַ$) from $\text{בָּבֶלַ$. In these cases, that pronunciation of the word, to which the ear had become accustomed, was retained; hence, *ridh'-pha. mál'-kál, bíkál'-thálál*†.
- b) The ב in the suffixes בִּינִי , בִּינִי , בִּינִי , has always its feeble sound, because vocal *Sh'va* is before it. See § 58, 3, b.
- c) Finally, certain classes of forms are to be noticed, e. g. מַלְכָּה (*mal'-káláh*), בִּיבֹת .

Rem. 1. In מַלְכָּה , we might expect the feeble pronunciation of כ on account of the preceding vowel. But the original form was מַלְכָּה , and the relation of כ , notwithstanding the slight vowel-sound thrown in before it, remained unchanged. Comp. § 28, 4.

2. The tone sometimes affects the division of a word into syllables, and consequently the sound of the aspirates; thus רִעְבָּן Num. xxii. 14, but רִעְבָּן Ps. xl. 15; גִּבְרָן (*gírbán*), but גִּבְרָן (*in pause*) Ez. xl. 42.

That the hard or soft pronunciation of these letters did not affect the *signification* of words, affords no reason to doubt that such a distinction was made. Compare in Greek *ῥῆς, ῥῆος*.

* Hence the use of *Daybook* here after וַיְהִי כֵן , because instead of it וַיְהִי was used.

† A particularly instructive case occurs in § 45, 2.

(Tuesday 21 Feb)

§ 22.

PECULIARITIES OF THE GUTTURALS.

The four gutturals, א, ה, ו, ז, have certain properties in common, which result from their peculiar pronunciation; yet א and ז, having a softer sound than ה and ו, differ from them in several respects.

1. The gutturals cannot be doubled in pronunciation, and therefore exclude *Daghesh forte*. To our organs also there is difficulty in doubling an aspiration. But the syllable preceding the letter which omits *Daghesh* naturally loses its sharpness by the omission;* hence its vowel is commonly lengthened, especially before the feebler letters א and ז, e. g. עֵינַי the eye for עֵינַי; נֶאֱמַר for נֶאֱמַר, &c. The harder gutturals ה and ו allow a sharpening of the syllable, though orthography excluded *Daghesh forte* (as in German the *ch* in *sicher*, *machen*, has the sharp pronunciation without being written double), and hence these letters almost universally retain before them the short vowel, e. g. מִנְחָה the month, אֵת that.

As these last forms are treated as though the guttural were doubled, the grammarians not inappropriately speak of them as having a *Daghesh forte implicitum, occultum, or delitescens*; e. g. אֶחָד for אֶחָד brothers; יָמָאד maris; תְּמוּרָה thorus. See more in § 27, Rem. 2.

2. They are accustomed to take a short *A* sound before them, because this vowel stands organically in close affinity to the gutturals. Hence,

a) Before a guttural, *Patach* is used instead of any other short vowel, as *i*, *e* (*Chireq parvum*, *Seghol*), and even for the rhythmically long *ē* and *o* (*Tserē* and *Cholem*); as, זָבַח sacrifice for זָבַח, נִסְפָּה report for נִסְפָּה. This preference was yet more decisive when the form with *Patach* was the original one, or was used in common with another. Thus in the *Imp.* and *Impf. Kal* of verbs; שֶׁלַח send, שֶׁלַח (not שֶׁלַח); *Perf. Piel*, שֶׁלַח (not שֶׁלַח); יָעַר a youth, where *Patach* in the first syllable is the original vowel; יָעַר for יָעַר.

* Compare *breve* and the French *terre*; the Germ. *Kalle* and the French *elle*, *dellig*, Fr. *delle*. The Hebrew here betrays its decline; while the Arabic, whose pronunciation retains more of its original firmness, allows the doubling of the gutturals.

b) but a strong and unchangeable vowel, as א, ה, ו, (125, 1), and in many cases *Tsere*, was retained. Between it and the guttural, however, there was involuntarily uttered a hasty *a* (*Patach furtive*), which was written under the guttural. This is found only in final syllables, and never under א. E. g. רָחַח *rû'ch*, שָׁלוּחַ *shâ-lô'ch*, רָעַח *rê'ch*, רָעַח *rê'ch*, גָּלוּחַ *gâ-lô'h*, חִישׁ-לֵחַ *hîsh-lê'ch*, &c.*

For the same reason the Swiss pronounces *ich* as *l'ch*, and the Arabian מִשְׁחָה *mes'h*, though neither writes the supplied vowel.

The *Patach furtive* falls away when the word receives an accession at the end, e. g. רָחַח, רָחַח, where the ח is made the beginning of the new syllable.

The LXX write *e* instead of *Patach furtive*, as נָח. *Nâe*.

Rem. 1. The guttural sometimes exerts an influence on the following vowel. But the examples of this usage are few, and are rather to be regarded as exceptions than as establishing a general rule, e. g. מִשְׁחָה for מִשְׁחָה. The *a* sound is preferred wherever it would be admissible without the influence of the guttural, as in the Imp. and Impf. of verbs, e. g. מִשְׁחָה, מִשְׁחָה. If, however, another vowel serves at all to characterize the form, it is retained, as מִשְׁחָה, not מִשְׁחָה.

2. Seghol is used instead of *Patach* both before and under the guttural, but only in an initial syllable, as מִשְׁחָה, מִשְׁחָה. Without the guttural these forms would have *Chireq* in place of *Seghol*.

When the syllable is sharpened by *Dagheah*, the more slender and sharp *Chireq* is retained even under gutturals, as מִשְׁחָה, מִשְׁחָה, מִשְׁחָה; but when the character of the syllable is changed by the falling away of *Dagheah*, the *Seghol*, which is required by the guttural, returns, e. g. מִשְׁחָה, const. state מִשְׁחָה, מִשְׁחָה, מִשְׁחָה.

3. Instead of simple *Sh'va vocal*, the gutturals take a composite *Sh'va* (110, 2), e. g. מִשְׁחָה, מִשְׁחָה; מִשְׁחָה, מִשְׁחָה. This is the most common use of the composite *Sh'vas*.

4. When a guttural stands at the end of a (closed) syllable, in the midst of a word, and has under it the syllable-divider (*silent Sh'va*, 110, 3), then the division of syllables often takes place as usual, especially when that syllable has the tone, e. g. מִשְׁחָה (thou hast sent). But when the syllable stands before the tone, there is usually a softening of the sound by giving to the guttural a slight vowel (one of the composite *Sh'vas*), which has the same sound as the full vowel preceding, as מִשְׁחָה (also מִשְׁחָה), מִשְׁחָה (also מִשְׁחָה), מִשְׁחָה (also מִשְׁחָה); this composite *Sh'va* is

* The accent is on the proper final vowel, and *Patach furtive* is sounded like a weak, dental *-Te*.

changed into the short vowel with which it is compounded, whenever the following consonant loses its full vowel in consequence of an increase at the end of the word, e. g. $\aleph\eta\eta$, $\aleph\eta\eta$ *yo-obh'-dhû* (from $\aleph\eta\eta$), $\aleph\eta\eta$ *ya-ha-ph' khû* (from $\aleph\eta\eta$).

Rem. 1. *Simple Sh'va* under the gutturals, the grammarians call *hard* ($\aleph\eta\eta$), and the *composite Sh'va* in the same situation *soft* ($\aleph\eta\eta$). See observations on verbs with gutturals (§ 63-65).

2. Respecting the choice between the three composite *Sh'vas* it may be remarked, that

a) \aleph , η , \aleph , at the beginning of words prefer (\aleph), but \aleph (\aleph), e. g. $\aleph\eta\eta$, $\aleph\eta\eta$, $\aleph\eta\eta$. But when a word receives an accession at the end, or loses the tone, \aleph also takes (\aleph), as $\aleph\eta\eta$ to, $\aleph\eta\eta$ to *you*; $\aleph\eta\eta$ to eat, but $\aleph\eta\eta$ Gen. iii. 11. Comp. § 27, Rem. 5.

b) In the middle of a word, the choice of a composite *Sh'va* is regulated by the vowel (and its class) which another word of the same form, but without a guttural, would take before the *Sh'va*; as *Perf. Hiph.* $\aleph\eta\eta$ (according to the form $\aleph\eta\eta$), *Inf.* $\aleph\eta\eta$ (conformed to $\aleph\eta\eta$), *Perf. Hoph.* $\aleph\eta\eta$ (conformed to $\aleph\eta\eta$).

For some further vowel-changes in connection with gutturals, see § 37, Rem. 2.

5. The \aleph , which the Hebrew uttered also as a guttural (§ 6, 2, 1), shares with the other gutturals only the characteristics mentioned above in No. 1, and a part of those given in No. 2; viz.

- the exclusion of Dagbesh forte; in which case the vowel before it is always lengthened, as $\aleph\eta\eta$ for $\aleph\eta\eta$, $\aleph\eta\eta$ for $\aleph\eta\eta$;
- the use of *Patach* before it in preference to the other short vowels, though this is not so general as in the case of the other guttural sounds, e. g. $\aleph\eta\eta$ and *he saw* from $\aleph\eta\eta$; $\aleph\eta\eta$ for $\aleph\eta\eta$ and *he turned back*, and for $\aleph\eta\eta$ and *he caused to turn back*.

Unfrequent exceptions to the principle given under letter a are $\aleph\eta\eta$ *mei-er*; Prov. xiv. 10; $\aleph\eta\eta$ *ahar-ekh*, Exch. xvi. 4, where \aleph is doubled; in Arabic also it admits of doubling, and the LXX. write $\aleph\eta\eta$ *Shiph*. In a few other cases, there is neither the doubling of the Resh nor the lengthening of the vowel; as $\aleph\eta\eta$ (for $\aleph\eta\eta$) 2 Sam. xviii. 16.

OF THE FEEBLENESS OF THE BREATHINGS \aleph AND η .

1. The \aleph , a light and scarcely audible breathing in the throat, regularly loses its feeble power as a consonant (it *quiets*), whenever it stands without a vowel at the end of a syllable:

It then serves merely to prolong the preceding vowel (like the German *h* in *sah*), as שָׁזַז he has found, שָׁלַז he has filled, שָׁחַז he, שָׁזַז to find, שָׁחַז he; שָׁחַז, שָׁחַז. This takes place after all vowels; but in this situation short vowels with few exceptions become long, as שָׁחַז for שָׁחַז, שָׁחַז for שָׁחַז.

2. On the contrary, *Sh* generally retains its power as a consonant and guttural, in all cases where it begins a word or syllable, as שָׁחַז he has said, שָׁחַז they have rejected, שָׁחַז for to eat. Yet even in this position it sometimes loses its consonant-sound, when it follows a short vowel or a half-vowel (vocal *Sh'va*) in the middle of a word: for then the vowel under *Sh* is either shifted back so as to be united with the vowel before it into a long sound, as שָׁחַז for שָׁחַז, שָׁחַז for שָׁחַז, also שָׁחַז (*a* obscured to *o*) for שָׁחַז; or it wholly absorbs it, as in שָׁחַז for שָׁחַז Neh. vi. 8, שָׁחַז (*cholim*) for שָׁחַז (*sinning*) 1 Sam. xiv. 33, שָׁחַז (*two hundreds*) for שָׁחַז, שָׁחַז (*heads*) for שָׁחַז. Sometimes there is a still greater change in the word, as שָׁחַז for שָׁחַז, שָׁחַז (*business*) for שָׁחַז. Sometimes also the vowel before *Sh* remains short when it is *a*, e. g. שָׁחַז for שָׁחַז, שָׁחַז for שָׁחַז.

Instead of the *Sh* thus quiescing in *Cholem*, *Tzero*, and *Chireq*, we often find written, according to the nature of the sound, one of the vowel letters: and *Sh*, e. g. שָׁחַז for שָׁחַז (*cistern*), שָׁחַז (*buffalo*) for שָׁחַז, שָׁחַז (*the first*) for שָׁחַז Job viii. 8, comp. שָׁחַז for שָׁחַז (*not*) 1 Sam. ii. 16 *K'thibb*; at the end of a word *Sh* also is written for *Sh*, as שָׁחַז (*he fills*) for שָׁחַז Job viii. 21.

3. Such a quiescent *Sh* sometimes falls altogether away, e. g. שָׁחַז (*I went forth*) for שָׁחַז, שָׁחַז (*I am full*), Job xxxii. 18, for שָׁחַז, שָׁחַז (*I say*) constantly for שָׁחַז, שָׁחַז (*to lay waste*) 2 Kings xix. 25, for שָׁחַז Is. xxxvii. 26, שָׁחַז for שָׁחַז Ezek. xiv. 16.

Rem. 1. In Aramæan the *Sh* becomes a vowel much more readily than in Hebrew; but in Arabic, on the contrary, its power as a consonant is much firmer. According to Arabic orthography, *Sh* serves also to lengthen the lengthened *a*; but in Hebrew the examples are very rare, in which it is strictly a vowel-letter for the long *A* sound, as שָׁחַז Hos. i. 4; for the usual שָׁחַז, שָׁחַז Prov. x. 4, xiii. 21, &c. שָׁחַז. Hebrew orthography generally omits, in this case, the prolonging letter (*i* S. 3).

* The feeble *Sh* being lost to the ear, the previous vowel is naturally prolonged (*Sh'mah*, then *Sh'mah*); and its vowel when its own sound is lost, is heard with the previous vowel as a consonant, *Sh'mah*, then *Sh'mah*, then *Sh'mah*.—Ta.

2. In Syriac, א even at the beginning of words cannot be spoken with a half-vowel (vocal *Sh'ea*), but always receives a full vowel, usually E, as e. g. the Chald. שְׁכָל is in Syr. *skhal*. So also in the Hebrew, instead of a composite *Sh'ea*, it takes, at the beginning of many words, the corresponding long vowel, as חֹג *girdle* for חָג, טֹבֵטִים *tenets* for טִבְטִים*, טֹבֵטִים *stalls* for טִבְטִים.

3. We may call it an *Arabism*, or a mode of writing common in Arabic, when at the end of a word an א (without any sound) is added to ה (not being part of the root), as שְׂכָנָה for שְׁכָנָה (*they went*), Josh. x. 24, שְׂכָנָה (*they were willing*), Is. xxviii. 12. Similar are שְׂכָנָה for שְׁכָנָה pure, שְׂכָנָה for שְׁכָנָה (cf. שְׂכָנָה for שְׁכָנָה). The case is different in שְׂכָנָה and שְׂכָנָה, see § 32. Rem. 6.

4. The ה is stronger and firmer than א, and scarcely ever loses its aspiration (or *quiesces*) in the middle of a word;* also at the end it may remain a consonant, and then it takes *Mappiq* (§ 14, 1). Yet at times the consonant-sound of the ה at the end of a word is given up, and ה (without *Mappiq*, or with *Raphe* ה) then remains only as representative of the final vowel, e. g. שְׁכָנָה (*to her*), Num. xxiii. 42, for שְׁכָנָה; Job xxxi. 22; Ex. ix. 18. At the beginning of a syllable ה is often not heard, and is omitted in writing, as שְׁכָנָה (*in the morning*) for שְׁכָנָה, שְׁכָנָה (*in the land*) for שְׁכָנָה, שְׁכָנָה contracted שְׁכָנָה. In these cases of contraction, the half-vowel * (—) before ה, is absorbed by the full vowel under it. In other cases, however, the vowel under ה is displaced by the one before it, as שְׁכָנָה (*in them*), from שְׁכָנָה; or both are blended into a diphthong, as שְׁכָנָה (also שְׁכָנָה) from שְׁכָנָה, שְׁכָנָה from שְׁכָנָה (*thū, a-u, ō*).

Accordingly, the so-called *quiescent* ה at the end of a word stands, sometimes, in the place of the consonant ה. But usually it serves quite another purpose, namely, as an orthographic expression in the consonant text, of final א, as also o, ē, and ā (Seghol), e. g. שְׁכָנָה, שְׁכָנָה, שְׁכָנָה, שְׁכָנָה, שְׁכָנָה, שְׁכָנָה, 2 and 3.

Rem. In connection with o and ē it is occasionally changed for ו and * (שְׁכָנָה = שְׁכָנָה, שְׁכָנָה = שְׁכָנָה Hos. vi. 9), and in all cases for א according to later and Aramaean orthography, particularly in connection with a, e. g. שְׁכָנָה (*sleep*), Ps. cxxviii. 2, for שְׁכָנָה, שְׁכָנָה (*to forget*), Jer. xliii. 39, for שְׁכָנָה, &c.

* A very few examples are found in proper names, as שְׁכָנָה, שְׁכָנָה, which are compounded of two words, and in many MSS. are also written in two separate words. One other case, שְׁכָנָה Jer. xlii. 20, is also in the printed text divided by *Mappiq*, in order to bring the quiescent ה at the end of a word.

CHANGES OF THE FEEBLE LETTERS ך AND ם.

* The ך (*w*) and the ם (*y*) are as consonants so feeble and soft, approaching nearly to the corresponding vowel-sounds *u* and *i*, that they easily flow into these vowels in certain conditions. On this depend, according to the relations of sounds and the character of the grammatical forms, still further changes which require a general notice in this place, but which will also be explained in detail wherever they occur in the inflections of words. This is especially important for the form and inflection of the feeble stems, in which a radical ך or ם occurs (469, &c. 185, III-VI).

1. The cases where ך and ם lose their power as consonants and flow into vowel-sounds, occur only in the middle and at the end of words, their consonant-sound being always heard at the beginning.* These cases are chiefly the following:

- a) when ך or ם stands at the end of a syllable, immediately after a vowel. The feeble letter has not strength enough, in this position, to maintain its consonant-sound. Thus *בָּרַךְ* for *בָּרַךְ* or *בָּרַךְ*; *יָדָה* for *יָדָה*; so also at the end of the word, e. g. *גִּירָאֵלִי* *gīrā'ēlī* (properly, *-līy*, hence *fem. -līyyā*), *מָדָה* (*made*, Job xli. 25), for *מָדָה* (comp. *מָדָה* 1 Sam. xxv. 18, *K'thibb*). After homogeneous vowels, particularly pure *u* and *i*, ך and ם constantly quiesce in these cases. But after a heterogeneous vowel they sound as consonants (according to 18, 5), as *שָׁמָּה* *quiet*, *מָּה* *May month*, *מָּה* *nation*, *מָּה* *disclosed*. But with short *a*, ך and ם mostly form a diphthongal *ō* and *ē* (see below, No. 2; 6);
- b) after a vocal *Sh'va*, when such syllables would be formed as *q'com*, *ŷ'co*. Hence *בָּרַךְ* for *בָּרַךְ*, *קָם* for *קָם*. So, especially, when they stand at the end of a word and are preceded by a *Sh'va*; as *פָּרַח* for *פָּרַח* (from *פָּרַח*), *פֵּה* *fruit* for *פֵּה*;
- c) when the feeble letter has a full vowel both before and after it; as *קָם* for *קָם*, *קָם* for *קָם*. Comp. *mihī* contr. *mī*, *quām* contr. *qum*.

In Syriac, where these letters flow still more readily into vowel-sounds, ם is omitted, even at the beginning of words, merely as *i*, not as *ŷ* or *ŷ'* (as for *ŷ*, *ŷ'*) and *m* in the LXX *מָדָה* is written *μάδη*, *מָדָה* *fruits*. Hence may be explained the Syriac usage, examples of which

* Except ך for ך, and ם for ם, 1, and ם for ם, 2, &c.

occurs also in Hebrew, which transfers the vowel *i*, belonging to the feeble letter, to the preceding consonant, which should properly have simple Sh"va, e. g. *בִּישָׁן* for *בִּישָׁן* Eccl. ii. 13, *יִשָּׁה* (in some editions) for *יִשָּׁה* Job xxix. 21.

2. When such a contraction has taken place, the vowel-letter quiesces regularly in a *long* vowel. Respecting the choice of this vowel, the following rules may be laid down:

- when the vowel, which an analogous form, *without the feeble letter* would take, is homogeneous with the vowel-letter, it is retained and lengthened, as *יָשָׁב* for *יִשָּׁב* (analogous form *יָשַׁב*); *הָיָה* (*habitare factus est*) for *הִיָּה*;
- when a short *a* stands before *ו* and *י*, it forms with them a diphthongal *e* and *o* (according to § 7, 1); thus *הָיָה* becomes *הָיָה*; *הָיָה*, *הָיָה*, *הָיָה*, *הָיָה*, *הָיָה*;
- but when the vowel-sign is heterogeneous, and at the same time is an essential characteristic of the form, it controls the feeble letter, and changes it into one which is homogeneous with itself. Thus *יָרָה* becomes *יָרָה*; *קָם* becomes *קָם* *qām*; *הָיָה* and *הָיָה* become *הָיָה* and *הָיָה*.

An original *וּ* at the end of words becomes:

- וּ* (for *וּ* is never written at the end of a word), when the impure sound *o* is to be used; e. g. *יָרָה* for *יָרָה* (§ 75, 1); *קָם* form. for *קָם*; *שָׂדֶה* field (past), common form *שָׂדֶה*;
- וּ*, when the *i* sound prevails, as being characteristic of the form; as *הָיָה*, *הָיָה*, *הָיָה* for *הָיָה*, *הָיָה*, *הָיָה*.

Tuesday 7 March.

125.

UNCHANGEABLE VOWELS.

What vowels in Hebrew are firm and unchangeable, can be known, with certainty and in all cases, only from the nature of the grammatical forms and from a comparison with the Arabic, where the system appears in a purer and more original form

* Instances in which no contraction takes place after a short *e* are *יָרָה* 1 Chron. xii. 1; *אֲנִישִׁים* (Isa. vii. 12; *יָרָה* Job iii. 23. Sometimes both forms are found, as *יָרָה* and *יָרָה* *vill*; *יָרָה* (dialect, construct state *יָרָה*). Analogous is the contraction of *יָרָה* *death*, *עֵינַי*, *יָרָה*, *יָרָה* *eye*, *עֵינַי*.

† In Arabic is often written, etymologically, *يَهِي*, but spoken *gala*. So the LXX writes *יָרָה*, *Nov*. But for *יָרָה* is written in Arabic *يَهِي*.

‡ When an addition is made to the ending *יָרָה*, it is written *יָרָה*; and some times the original *יָרָה* reappears (§ 92, 9, Rom.)

than in Hebrew. This holds, especially, of the *essentially long* vowels in distinction from those which are long only *rhythmically*, i. e. through the influence of the tone and of syllabication, and which having arisen out of short vowels readily become short again by a change in the position of the tone and in the division of the syllables. The beginner may be guided by the following specifications :

1. The essentially long and therefore unchangeable vowels of the *second* and *third* class, namely, *i*, *û*, *e*, *ô*, are regularly expressed among the consonants [or in the line] by their vowel-letters, *i* and *e* by י, *û* and *ô* by ו, with their appropriate vowel-signs, thus יִ, וֹ, יְ, וְ, as in מִשֵּׁחַ *anointed*, הַבַּיִת *palace*, בְּבִילַי *a bound*, קוֹל *voice*. The defective mode of writing these vowels (§ 8, 4) is indeed pretty frequent, e. g. מִשֵּׁחַ for מִשְׁחָה, קוֹלִית for קוֹלִית, בֵּיל for בֵּיל; but the difference is merely one of orthography, not affecting the nature of the vowel, which still retains its character as essentially long. Comp. § 8, 4.

Occasionally, a merely tone-long vowel of these two classes is written *fully*, but only as an exception; e. g. the *ô* in יָקֻם for יָקֻם.

2. The unchangeable *a* has in Hebrew, as a rule, no representative in the consonant-text, though in Arabic it has, namely the *â*, which occurs here but very seldom (§ 9, 1, § 23, 3, Rem. 1). For ascertaining this case, therefore, there is no guide but a knowledge of the forms; see § 81, Nos. 6, 13, 28.

Such cases as אֶזְרִי (§ 33, 1) do not belong here.

3. Unchangeable is also a short vowel in a sharpened syllable, followed by *Daghesch forte*, e. g. בֵּית *thief*; likewise in every closed syllable, when another of the same kind follows, e. g. בֵּית *garment*, עֲבִיר *poor*, מִדְבָּר *wilderness*.

4. So are also the vowels after which a *Daghesch forte* has been omitted on account of a guttural, according to § 23, 1 (*forma dagessanda*), e. g. הַרְיָאֵל for הַרְיָאֵל *mountains of God*; בֵּרַךְ for בֵּרַךְ *he has been blessed*.

* A convenient division is: 1) vowels unchangeable by nature (Nos. 1, 2, 4); 2) vowels unchangeable by position (No. 3). In the first class, the vowels of No. 1 and 2, being representatives of original and essential elements of the word, are unchangeable; as for a like reason are those in No. 4, the omission of a letter being indicated by the consequent lengthening of a vowel in the open syllable. In the second class (No. 3), the position requires a vowel, and it is already short.

[25.]

OF SYLLABLES, AND THEIR INFLUENCE ON THE QUANTITY OF VOWELS.

A survey of the laws which regulate the choice of a long or a short vowel and the exchange of one for the other, requires a previous knowledge of the *theory of the syllable*, on which those laws are founded. The syllable must be viewed with reference to its initial sound (No. 1); and also to its close, or final sound (Nos. 2-7), which is the more important of the two.

1. With regard to the *commencement* of the syllable it is to be observed, that every syllable must begin with a *consonant*; and there are no syllables in the language which begin with a vowel. The single exception is ו (and), in certain cases for ו, e. g. in וְיָצֵא.^{*} The word וַיֵּשֶׁב is no exception, because the ו has here the force of a light breathing.

2. With regard to the *close* of the syllable, it may end .

- a) with a vowel, and is then called an *open* or *simple* syllable, e. g. in וְיָצֵא the first and last are open. See No. 3.
- b) with a half-vowel or vocal Sh'va, as p' in פֶּרִי p'-rî (fruit), ch' in חֵלֶף ch'-lî (half), l' in לֶחֶם qā-l'-lû. Such we call *half-syllables*, or *prefix-syllables*. See No. 4.
- c) with one consonant: a *closed* or *mixed* syllable, as the second in קָטַף, בָּנָה. See No. 5.

Here belongs also the *sharpened* syllable, as the first in קָטַף qat-tîl. See No. 6.

- d) with two consonants, as קָטַף, בָּנָה (§ 10. 3). We shall now (in Nos. 3-7) treat in particular of the vowels that are used in these various kinds of syllables.

3. The *open* or *simple* syllables have, as a rule, a *long* vowel,[†] whether they have the tone, as וָאֵל in *there*, וָסֵף *book*,

^{*} See § 144, 2. b. The word וַיֵּשֶׁב, in pronunciation, readily becomes וַיֵּשֶׁב, as the sound ו precedes the formation of the feeble consonant ו. Comp. Note 2, p. 22.—Ta.

[†] This is certainly a fundamental law in Hebrew, as its pronunciation is now indicated by the vowel-signs, but not a matter of absolute necessity; for other languages very often have short vowels in open syllables as ḡyāro, Arab qā-mā. At an earlier period the Hebrew, like the Arabic, most probably had short vowels in those open syllables in which the vowel was not *essentially* long; and the present pronunciation is derived in part from the solemn, slow, and chanting way of reading the Old Testament in the synagogues.

עָנָה *sanctuary*, or, not, as בָּבֶל, בָּבֵל *heart*, יִירָאוּ *they will fear*. Usually there is a long vowel (*Qamets*, less frequently *Tseré*) in an open syllable before the tone (pretonic vowel), e. g. מִלֵּךְ, מִלֵּךְ, מִלֵּךְ.

Short vowels in open syllables occur only in the following cases:

a) In dissyllabic words formed by means of a helping-vowel (§ 26, 4) from monosyllables (*Segholates*), as מִלֵּךְ, מִלֵּךְ *month*, מִלֵּךְ *house*, מִלֵּךְ, from מִלֵּךְ, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ. The reason is that the final helping-vowel is very short, and the word sounds almost as one syllable. Yet the first vowel is also lengthened, as in מִלֵּךְ another form for מִלֵּךְ (§ 75, Rem. 3, b).

b) In certain forms of the suffixes, as מִלֵּךְ, מִלֵּךְ (from מִלֵּךְ).

c) Before the so-called *He local*, which has not the tone (§ 50, 2), e. g. מִלֵּךְ *towards Carmel*, מִלֵּךְ *towards the wilderness*.

In all these cases the short vowel is supported by the chief tone of the word. Elsewhere it has at least the support of *Methegh*, viz.

d) In these connections —, —, —, as מִלֵּךְ *his taste*, מִלֵּךְ *he will bind*, מִלֵּךְ *his deed*, מִלֵּךְ *and thy ornament*.

e) In forms like מִלֵּךְ *ge-che-z'qu* (*they are strong*), מִלֵּךְ *po-of'ada* (*thy deed*); also in מִלֵּךְ *shu-ra-shim* (*roots*), comp. page 22, and § 28, 3.

The first syllable in מִלֵּךְ, מִלֵּךְ, and similar forms, does not belong here, but to No. 6, below.

4. There is also a slighter sort of open syllables, consisting of one consonant and a *half-vowel* (or *vocal Sh'va*, § 10, 1, 2). They may be called *half-syllables*, or *prefix-syllables*, as being so slight and unsubstantial that they always attach themselves to the following stronger syllable; e. g. מִלֵּךְ (*cheek*) *I'-old*, מִלֵּךְ *yal-m'-dhu*, מִלֵּךְ (*sickness*) *ch'-li*, מִלֵּךְ *po'-li*.

Modern grammarians do not regard these as actual syllables, but always reckon them as part of that which immediately follows. The half-vowel is certainly not such as to serve for the final sound of a full syllable; and according to the pronunciation handed down to us the syllable with *Sh'va* is obviously of a different kind from the open syllable with a full vowel (No. 3). But that half-vowel is in general a shortening of an original full vowel, which is commonly still retained in Arabic; and the Jewish grammarians, from whom came the vowels and accents.

* For this, the Arabic has always a short vowel. The Chaldees had only vocal *Sh'va*, מִלֵּךְ *to them*, מִלֵּךְ, מִלֵּךְ, into which, in Hebrew also, the vowel *tsere* ever so soon as the tone is thrown forward (§ 27, 3, a). Yet that this pretonic vowel was adopted (perhaps in place of a *Sh'va*) on account of the assimilation of the following syllable. It is the original vowel of the syllable, retained on account of its position immediately before the tone, on the removal of which it is reduced to a vocal *Sh'va*.

have assigned to the union of a consonant with a half-vowel the value of a syllable, as appears especially from the use of *Methegh* (see § 16 2, b) &

5. The *closed* syllables, ending with one consonant, have necessarily, when *without* the tone, *short* vowels, both at the beginning and at the end of words,* as מַלְכָּה *queen*, יַעֲבֹד *understanding*, חֵכֶם *wisdom*; וָפָנָיו and he turned back, וָקָם and he set up, וָעָמַד and he stood up.

When *with* the tone, they may have a long vowel as well as short, e. g. הָיָה *he was wise*, חָכָם *wise*; yet of the short vowels only *Patach* and *Seghol* have strength enough to stand in such a syllable having the tone.† Examples of long vowels, in the final syllable, are מַלְכָּה, יַעֲבֹד, חֵכֶם; in the last but one, מַלְכָּהּ, יַעֲבֹדָה, חֵכֶםָ. Examples of short vowels, מַלְכֵּה, יַעֲבֹדֵה, חֵכֶםֵה; in the penultima, מַלְכָּהּ, יַעֲבֹדָהּ, חֵכֶםָּ.

6. A peculiar sort of *closed* syllables are the *sharpened*, i. e. those which end with the same consonant with which the following syllable begins, as מַעַל *mount*, הָאֵל *he*. Like the other closed syllables, these have, when *without* the tone, short vowels, as in the examples just given; when *with* the tone, either short, as מַעֲלֵה, הָאֵלֵה, or long, as מַעֲלֶה, הָאֵלֶה.

Sharpened syllables are wholly avoided at the end of words, see § 20, 3, letter a.

7. Closed syllables, ending with two consonants, occur only at the end of words, and have most naturally short vowels, as מַלְכֵּי, יַעֲבֹדֵי, yet also *Tzere* and *Cholem*, as מַלְכֵּי, יַעֲבֹדֵי, מַלְכֵּי. But compare § 10, 3. Most commonly this harshness is avoided by the use of a helping-vowel (§ 28, 4).

Rem. In the division into syllables, accordingly, a simple *Shewa* after a short vowel belongs to the foregoing syllable and is *quietent*, as מַלְכָּהּ *mal-ka*; but after a long vowel, to the following, and in *meal* (§ 10, 1), as מַלְכָּהּ *mal-ka*, מַלְכָּהּ *mal-ka*. The composite *Shewa* belongs always to the following syllable, as מַלְכָּהּ *mal-ka*, even after a short vowel, as מַלְכָּהּ *mal-ka*, מַלְכָּהּ *mal-ka*.

* There are some exceptions, when a word bears the tone through *Methegh*, as מַלְכָּהּ (Arb. *mal-ka*), Eccl. iv. 2.

† See § 2, 2. Short *Choley* (י) occurs only in the particles עַל and עַל, which, however, are mostly loan-words followed by *Methegh*.

§ 27.

CHANGES OF VOWELS, ESPECIALLY IN RESPECT TO THEIR QUANTITY.

As to the changes which the vowels undergo by the inflection of words, we may lay down these *fundamental principles* :

- a) that they generally occur only in the last syllable and the last but one, very seldom in the antepenultima, e. g. קָדְשׁ, מִלְכָּךְ ; מִלְכֶּךָ, מִלְכֵּךָ ; מִלְכֵּךָ, מִלְכֵּךָ ;
- b) that they are usually made within the limits of one and the same vowel-class (§ 8). Thus *a* may be shortened into *ā* and *ā*, *e* into *i* and *i*, *o* into *o* and *ū* ; and with the same limitation the short vowels may become long. But such a change as *a* into *u* never takes place.

The most material exception is the approximation of the first class to the second, when *Puttāch* is attenuated to *Chireq* or blunted to *Seghol* ; see below, Rem. 2 and 3. So also in the origin of obtuse *Seghol* out of vowels belonging to all three classes; see Rem. 4.

The vowels with the changes of which we are here chiefly concerned, are the whole of the short ones and as many of the long as owe their length simply to the tone and rhythm, viz. :

Long vowels (sustained by the tone).

— *a*

— *e*

— *o*

Corresponding short vowels.

— *a*

— *ā*, *e*

— *i*

— *ō* (*Qamets-chataph*)

— *ū*

To these add the half-vowels or *Sh'vas* —, —, —, —, as extreme shortenings.

Let the student compare here again what was said in § 9 on the character and value of the seven vowels, and in § 25 on the unchangeable vowels.

According to the principles laid down in § 26, the following changes occur :

1. A tone-long vowel is changed into a kindred short one, when a closed syllable loses the tone (§ 26, 5). Thus when the tone is moved forwards, קָ kum becomes קִ, as קִי קִי קִי hand-of-Jehovah ; יָ son, יִ יִ יִ son-of-man ; וָ whole, וִ וִ וִ the

whole-of-the-people; also when the tone is moved backwards, e. g. עָרַם , עָרַם ; עָרַם , עָרַם . Farther, when an open syllable with a long vowel becomes by inflection a closed one, e. g. סֵפֶר *book*, סֵפֶרִי *my book*; מִקְדָּשׁ *sanctuary*, מִקְדָּשִׁי *my sanctuary*. In these cases, *Tsere* (é) passes over into *Seghol* (è) or *Chireq* (i), *Cholem* (o) into *Qamets-chatuph* (ó). But when a closed syllable with a long vowel becomes a sharpened one, i. e. ending with a doubled consonant, *Tsere* is attenuated into *Chireq*, and *Cholem* into *Qibbutz*; as אִמִּי *mother*, אִמִּי *my mother*, חֹקֵם *statute*, plur. חֻקִּים .

The short vowels *i* and *u* are more pure, and hence are accounted shorter than *e* and *o*.

2. On the contrary, a short vowel is changed into a corresponding long one—

- a) when a closed syllable, in which it stands, becomes an open one, i. e. when the word receives an accession, beginning with a vowel, to which the final consonant of the closed syllable is attached, as הָרַג , הָרַגְתָּ *he has killed him*; נָתַן , plur. נָתַןִּי *gives ye*; רָאָה , directly from רָאָה ;
- b) when a syllable, which should be sharpened by *Daghash forte*, has a guttural for its final consonant (see § 22, 1), or stands at the end of a word (see § 20, 3, a);
- c) when it meets with a feeble letter (§ 23, 1, 2; § 24, 2); as נָשָׂא for נָשָׂא *he has found*;
- d) when the syllable is in *pause*, i. e. is the tone-syllable of the last word in the clause (§ 29, 4).

3. When a word increases at the end, and the tone is at the same time shifted forward, all vowels (long and short) may, according to the effect on the division of the syllables, either pass over into a half-vowel (*vocal Sh'va*), or wholly fall away, and give place to the mere syllable-divider (*silent Sh'va*). An example of the former is שֵׁם (*name*), שֵׁמִי (*my name*); plur. שֵׁמִים (*names*), שֵׁמֵיהֶם (*their names*); of the latter, בְּרָכָה (*blessing*), constr. בְּרָכָה . Whether the full vowel remains, or becomes a half-vowel (בְּרָכָה , בְּרָכָה ; שֵׁם , שֵׁמִי), and which of the two vowels in two successive syllables disappears, depends on the nature of the word. In general it may be said, that in the inflection of nouns, the first vowel is usually shortened, while the second, if immediately before the tone (*pretonic vowel*), remains; as פָּרָה , *pre-*

cious, *fem.* קָדְרָה *qâ-râ*; but in verbs, the second is commonly shortened, as קָדַר *was precious, fem.* קָדְרָה *yâ-q'ra*. Thus a half-vowel comes in place of—

- a) *Qamets* and *There* in the first syllable (principally in the inflection of nouns), as קָדַר *word, plur.* קָדְרִים; קָדַר *great, fem.* קָדְרָה; לֵב *heart, my heart*; שָׁבָה *she will return, they (fem.) will return*;
- b) the short or merely tone-long vowels, *a, e, o*, in the last syllable, especially in the inflection of verbs, e. g. קָטַל *fem.* קָטְלָה *qat'la*; קָטַל *plur.* קָטְלִים *qat'lim*; קָטַל *ylql'ilû*. The helping-vowel, *Seghol*, wholly falls away (becomes silent *Sh'va*), e. g. קָטַל (for קָטְלָה), קָטְלִים. If there is no shifting of the tone, the vowel remains notwithstanding the lengthening of the word, as קָטַל, קָטְלִים; קָטַל, קָטְלִים.

Where the tone is advanced two places, both the vowels of a dissyllabic word may be so much shortened, that the first becomes *i* and the second a *Sh'va*. From קָדַר, a *word*, we have in the *plur.* קָדְרִים; and with a grave suffix this becomes קָדְרֵיהֶם *their words* (comp. § 28, 1). On the shortening of *a* into *i*, see especially in Rem. 3, below.

Some other vowel changes, mostly with respect to quantity, are exhibited in the following remarks:

Rem. 1. The diphthong *i a* (from *au*), as also the *a* spring from the *fem. a* (§ 9, 10, 2), is longer than *i a*; and hence, when the tone is moved forward, the former is often shortened into the latter. E. g. קָדַר, קָדְרִים (see Paradigm *M*, *Niph.*); קָדַר *flight, fem.* קָדְרָה, with suff. קָדְרָה; קָדַר *exist, fem.* קָדְרָה. The *a* stands sometimes even in a sharpened syllable, קָדַר Ps. cii. 5, קָדַר Ra. xx. 18, קָדַר Judg. xiii. 29. About the same relation exists between *i e* and *i* (see § 75, 2).

On the contrary *i a* is shortened into *a*, which appears in the tone-syllable as a tone-long *a* (*Chataf*), but on the removal of the tone becomes again *a* (*Qamets-chataf*), as קָדַר (he will rise), קָדַר (jussive: let him rise), קָדַר (and he rose up), see Parad. *M*, *Kal*. So also from *i e* comes the (less lengthened) tone-long *There* (*e*), and without the support of the tone, *Seghol* (*e*), as קָדַר (he will set up), קָדַר (let him set up) קָדַר (and he set up), see Parad. *M*, *Hiphil*.

2. From a *Pattuch* (*a*) in a closed syllable there arises a *Seghol* (*e*), through a further shortening or rather weakening and blunting of the sound. This happens

* The vowel, which here passes into a half-vowel (vocal *Sh'va*) when the tone is thrown forward, is the so-called *pretonic vowel* in an open syllable; see § 9, 1 and § 10, 2.

- a) Sometimes when the tone hastens on to the following syllable, as עֲזָרְךָ your hand for עֲזָרְךָ , רִצְוֹנְךָ (prep. n.) for רִצְוֹנְךָ ; especially when a syllable loses something of its sharpness by the omission of *Dagheesh forte*, as הִשְׁמַחְךָ Ez. xxxiii. 3 for הִשְׁמַחְךָ I destroy thee, מְצַחֲךָ Ezekiel for מְצַחֲךָ (whom God strengthens).
- b) More regularly when *Dagheesh forte* is omitted in a guttural that has a Qamets under it. Thus אֶחָדְךָ for אֶחָדְךָ (אֶחָדְךָ), e. g. אֶחָדְךָ his brothers for אֶחָדְךָ , from אֶחָדְךָ ; רִצְוֹנְךָ the rising; שֶׁבַע false for שֶׁבַע , and so always with ח . With ק and צ the *Seghol* is used only where a greater shortening is required on account of the distance of the tone; hence רִצְוֹנְךָ for רִצְוֹנְךָ the mountains, but רִצְוֹנְךָ the mountain; עַמְּךָ the unadred, but עַמְּךָ the people. Before ס and ז , where a short sharpened vowel cannot so easily stand (§ 22, 1), Qamets always remains, as אֲבוֹתֶיךָ the fathers, רָקִיעֶיךָ the firmament. Comp. further, on the interrogative מִי (מִי , מִי) § 100, 4.
- c) In syllables properly ending with two consonants, e. g. אֶחָדְךָ (also in Arabic pronounced *kald*) from which comes first אֶחָדְךָ , and then with a helping *Seghol* (§ 28, 4) אֶחָדְךָ *dog*; אֶחָדְךָ (jussive in *Hiphil* from אֶחָדְךָ), then אֶחָדְךָ , and finally אֶחָדְךָ .*

3. In a closed (and sharpened) syllable, which loses the tone, א is at times attenuated into י , e. g. אֶחָדְךָ your blood for אֶחָדְךָ , אֶחָדְךָ his measure for אֶחָדְךָ ; אֶחָדְךָ I have begotten, אֶחָדְךָ I have begotten thee. Comp. above, אֶחָדְךָ .

4. The *Seghol* arises, besides the cases given above in Rem. 2, also

- a) From the weakening of א (Qamets) at the end of a word (comp. *Roma*, French *Rome*; Arab. رُوم read *shalif*), as אֶחָדְךָ and אֶחָדְךָ what? | 37, 1; †; see similar examples in Ps. xx. 4; Is. lii. 6; Zech. ix. 5.
- b) Even from the weakening of א , as אֶחָדְךָ (you) from the original *attum* (Arab. *antum*), § 22, Rem. 5, 7; אֶחָדְךָ (to them) from the original *lahum*. Comp. page 24.

5. Among the half-vowels, (י) is shorter and lighter than (י), and the group (י) than (י), e. g. אֶחָדְךָ *Edna*, אֶחָדְךָ *Edomite*; אֶחָדְךָ truth, אֶחָדְךָ his truth; אֶחָדְךָ holder, plur. אֶחָדְךָ ; אֶחָדְךָ ; אֶחָדְךָ .

§ 28.

RISE OF NEW VOWELS AND SYLLABLES.

1. When a word begins with a half-syllable (§ 25, 4), i. e. with a consonant which has a half-vowel (vocal *Sh'va*), and there comes another half-syllable before it, then this latter receives instead of the *Sh'va* an ordinary short vowel, which is

* So the LXX also say. *Mitiganda* for אֶחָדְךָ .

† Analogous to this attenuating of א into י is the Latin *trigo*, *attigo*, *laevo*, *prolevo*; and to that of א into י (in Rem. 5) the Latin *corpo*, *deorpo*; *quorpo*, *conorpo*.

regularly *i* (Chireq), but with gutturals *a* (Patach). E. g. **פָּלַל** (to fall) *u'phól*, with the preposition *u* not **בָּפָל** *b'n'phól*, but **בִּין'פָּלַל** *bin'phól*; so also **כְּתוּ'פָּלַל** for **כָּפָל**; **לִפְרִי** for **לָפָר**; **מִיִּדְּמָה** (whence **מִיִּדְּמָה** according to § 24, 1) for **מִיִּדְּמָה**; **חֲמִשָּׁה** (*num parum est* ?) *hám'at* for **חֲמִשָּׁה** *h'm'at*. At times another division of syllables takes place so that the second consonant gives up its half-vowel and forms a closed syllable with the first, as **לִמְּזָה** *lim-pól* Num. xiv. 3, **כִּזְבָּר** Jer. xvii. 2.

A similar process occurs in the body of a word, as **רִשְׁקָה** *rish'pá* and **רִשְׁקָה** *rish'pé*, **עָזָה** from **עָזָה**; but here the initial vowel comes immediately from a full vowel, and is more like *e* in **קָרָה** (§ 27, 3).

In Syriac, the vocal vowel here is *i* (*é*), even in the absence of gutturals; in Chaldeæ it is the same as in Hebrew; the Arabic has retained every where, in place of vocal *Sh'va*, the nasal short vowel.

2. When the second of the two consonants is a guttural with composite *Sh'va*, then the first takes, instead of simple *Sh'va*, the short vowel with which the other is compounded; whence proceed the groups **אָזַר**, **אָזַר**, **אָזַר**, e. g. **אָזַר** *so az*, **אָזַר** *to azre*, **אָזַר** *to eat*, **אָזַר** *in sickness*, for **אָזַר**, **אָזַר**, **אָזַר**. The new vowel in such cases has *Methegh* according to § 16, 2, a.

3. When the first *Sh'va* is composite and stands after an open syllable with a short vowel, then it is changed into the short vowel with which it is compounded, e. g. **גָּדָמ'דְּהוּ** for **גָּדָמ'דְּהוּ** *they will stand*, **נִשְׁפָּח'קוּ** for **נִשְׁפָּח'קוּ** *they have turned themselves*, **פִּעִל'הוּ** *poel'ha, thy work* (§ 26, 3, e).

4. At the end of words, syllables occur which close with two consonants (§ 16, 3, § 26, 7); yet this takes place only when the last of these is a consonant of strong sound, **q**, **p**, or an aspirate with its hard sound (*tenuis*), namely, **z**, **g**, **g**, **h**.^a e. g. **אָזַר** *let him turn aside*, **וָאָזַר** *and he watered*, **וָאָזַר** *thou (l.) hast killed*, **וָאָזַר** *and he wept*, **וָאָזַר** *let him rule*, **וָאָזַר** *and he took captive*. This harsh combination of letters is, however, avoided in general by supplying between the two consonants a *helping-vowel*, which is mostly *Seghol*, but *Patach* under gutturals,[†] and *Chi-*

^a An instance of **z** and **h** (which should likewise have Dagesh) scarcely occurs. Alone stands **חֲסִידִים** (shortened from **חֲסִידִים**) Prov. xxx. 9; in several MSS. **h** (with Dagesh).

[†] With the exception, however, of **h**, as **אָזַר** *will az*, **אָזַר** *frish grow*. On account of the feeble sound of the **h** the helping-vowel may also be omitted, as **אָזַר** *az*, **אָזַר** *will az*.

req after *q*, e. g. *לָקַח* for *לָקַחַ*; *קָדַשׁ* for *קָדַשַׁ*; *קָרָא* for *קָרָאַ*; *קָדְשֶׁךָ** for *קָדְשֶׁךַָ*; *לָקַחְתָּ* for *לָקַחְתַָּ*. These helping-vowels have not the tone, and they fall away whenever the word increases at the end.

These helping-vowels have inappropriately been called *factice*, a term which should be restricted to the *Patach* sounded before a final guttural, according to § 22, 2, *b*.

5. Full vowels arise from half-vowels also, by the influence of the *Pause*; see § 29, 4.

§ 29.

OF THE TONE; CHANGES OF THE TONE; AND OF THE PAUSE.

1. The principal tone, indicated by the accent (§ 15, 2), rests on the final syllable of most words, e. g. *לָקַחַ*, *קָדַשַׁ*; *קָדְשֶׁךַָ*, *לָקַחְתַָּ* (as these two examples show, even on additions to the root); less frequently on the penultima, as in *לָקַחְתָּ*, *לָקַחְתָּ* *night*, *קָדְשֶׁךָ*.

Connected with the principal tone is *Methegh*, a kind of secondary accent (§ 16, 2). Small words which are united by *Maqqeph* with the following one, are destitute of the tone (§ 16, 1).

It is not necessary here to single out the words accented on the penultima (*voce penultima*); for the sake, however, of calling attention to these words, they are generally marked in this book with *~*, as a sign of the tone.

In Arabic the tone is more on the penultima, and even on the antepenultima. The Syriac accents mostly the penultima; and the Hebrew is pronounced thus, contrary to the accents, by the German and Polish Jews, e. g. *שָׁמַרְתָּ בְּרִיתִי* *brithis bera*.

2. The original tone of a word frequently shifts its place on account of changes in the word itself, or in its relation to other

* In this and the analogous examples (§ 15, 2) *Dagheh* has *Parasma* in the final *Tav*, just as if no vowel preceded (§ 22, 3) in order to indicate that the helping *Patach* has a very short sound, and at the same time to suggest *קָדְשֶׁךָ* as the original form. (Accordingly *קָדְשֶׁךָ* *then last taken* is distinguished *as* in pronunciation from *קָדְשֶׁךָ* *ad remissionem*.) The false epithet *factice* given to this helping-vowel, in connection with the notion that such a vowel must be sounded before the consonant, caused the decided mistake which long has its defenders, namely, that *קָדְשֶׁךָ* should be read *shaddah*; although such words as *קָדְשֶׁךָ*, *לָקַחְתָּ* were always correctly sounded *shaddah*, and not *shaddah*. Exactly analogous is *קָדְשֶׁךָ* *shaddah* (from *קָדְשֶׁךָ*, § 15, *Ram* 3, *d*).

words. If the word is increased at the end, the tone is thrown forward (*descendit*) one or two syllables according to the length of the addition, as דָּבָר, דְּבָרִים, דְּבָרִיכֶם, דְּבָרָם, קָרָם, קָרָם, קָרָם. For the consequent shortening of the vowels, see § 27 1, 3.

In one case the tone is thrown forward in consequence of accession at the beginning of the word. See § 41, Rem. 5, b.

3. On the contrary, the original tone is shifted from the final syllable to the penultima (*ascendit*),

- a) when the syllable (וֹ), § 49, 2, is prefixed, as יֹאמַר he will say, יָאמַר and he said; יֵלֵךְ he will go, יָלַךְ and he went; יָקִים let him rise, יָקָם and he rose up;
- b) when a monosyllabic word, or one with the tone on the penultima follows (in order to avoid the meeting of two tone-syllables).* E. g. הָיָה אֵלֶיךָ בָּי Job iii. 3, for הָיָה אֵלֶיךָ; הָיָה אֵלֶיךָ Job xii. 7, for הָיָה אֵלֶיךָ; Gen. i. 5, iii. 19, iv. 17; Job xxii. 28; Ps. xxi. 2;
- c) in *Pause*. See No. 4.

The meeting of two tone-syllables (letter b) is avoided in another way, viz. by writing the words with *Maqqeph* between them, in which case the first wholly loses the tone, as הָיָה אֵלֶיךָ. The above method is adopted whenever the penultima is an open syllable with a long vowel. Compare § 47, Rem. 1, § 51, Rem. 3 § 52, Rem. 2.

4. Very essential changes of the tone, and consequently of the vowels, are effected by the *Pause*. By this term is meant the strong accentuation of the tone-syllable of the word which closes a period or member of a period, and on which the tone of the whole rests. This syllable is marked with one of the great *distinctive accents*, as הָאֵלֶּם, הָאֵלֶּם. The changes are as follows:

- a) when the syllable has a short vowel, in *pause* it becomes long; as קָטַל, קָטַל; שָׁם, שָׁם; קָטַל, קָטַל; אֵלֶּם, אֵלֶּם, Jer. xxi. 29; קָטַל (*conspiracy*), קָטַל 2 K. xi. 14;
- b) when a final tone-syllable has a prefix half-syllable (as קָטַל, § 27, 4), the half-vowel of the latter gives place to a full vowel which takes the tone. A more fitting evidence is thus produced, than by the accentuation of the final syllable. E. g. קָטַל, קָטַל; קָטַל, קָטַל; קָטַל, קָטַל. The vowel select-

* Ex. a the process of the Hebrews proceeds, according to the accentuation, in a kind of iambic rhythm. That the authors of the system intended to secure this object is evident, particularly, from the application of *Maqqeph*.

ed is always that which had been shortened, in the same syllable, to vocal *Sh'va*.* Moreover, vocal *Sh'va* in pause becomes *Seghol*, as לָרַח, לָרַח; and a *Chateph* gives place to the analogous long vowel, as אָזַר, אָזַר; חָלַל, חָלַל; .

- c' this tendency to place the tone on the *penultima* in pause, shows itself moreover in several words which then regularly retract the tone, as אָזַר, אָזַר; אָזַר, אָזַר; אָזַר, אָזַר; and in single cases, like בָּרַח Pa. xxxvii. 20, for בָּרַח, and also לָשׁ Job vi. 3, for לָשׁ from לָשׁ.

The rule given under letter *a* respects principally *Patach* and *Seghol*. *Seghol* is however strong enough to be retained in pause (חָלַל, חָלַל) especially when the syllable is sharpened by *Dagheesh forte*, as חָלַל חָלַל.

Patach is sometimes adopted in place of *Seghol*, as חָלַל, in pause חָלַל; אָזַר, in pause אָזַר Jud. xix. 20. *Patach* even takes the place of *Tvere* in pause. E. g. חָלַל for חָלַל Is. xlii. 22; חָלַל, in pause חָלַל Is. vii. 6. But more commonly, *Tvere* is retained; and on the contrary, *Patach* sometimes takes its place out of pause, as חָלַל for חָלַל Lam. iii. 48.

Some other changes, mentioned by the *Pause*, will be noticed as they occur, in the next division.

* Such a *Pause-syllable* is sometimes strengthened by the doubling of the following consonant; § 20. 2. a.

PART SECOND.

OF FORMS AND INFLECTIONS, OR OF THE PARTS OF SPEECH

§ 30.

OF THE STEM-WORDS AND ROOTS (BILITERALS, TRILITERALS, QUADRILITERALS).

1. THE stem-words of the Hebrew and of the other Semitic languages have this peculiarity, that by far the most of them consist of *three consonants*, to which the essential meaning is attached, while its various modifications are expressed by changes in the vowels, e. g. קָרָא *he was red*, קָרָה *red*, קָרָה *man* (prop. *red one*). Such a stem-word may be indifferently either a verb or a noun, and usually the language exhibits both together, as מָלַךְ *he has reigned*, מֶלֶךְ *king*. But it is customary, and of practical utility for the beginner, to consider the *third person singular of the Perfect*, i. e. one of the most simple forms of the verb, as the stem-word, and the other forms of both the verb and the noun, together with most of the particles, as derived from it; e. g. קָדַשׁ *he was righteous*, קִדְּשׁ *righteousness*, קָדָשׁ *righteous*, &c. Sometimes the language, as handed down to us, exhibits only the verbal stem without a corresponding form for the noun, as אָבַן *to stone*, אָבַן *to bray*; and occasionally the noun is found without the corresponding verb, e. g. צָפוֹן *south*, $\text{נִיחַ$ *nine*. Yet it must be supposed that the language, as spoken, often had the forms now wanting.

Rem. 1. The Jewish grammarians call the stem-word, i. e. the third person singular of the Perfect, the *root*, שֹׁרֶשׁ , for which the Latin term *radix* is often used; and hence the three consonants of the stem are called *radical letters*, in contradistinction from the *servile letters*, namely א, ב, ג, ד, ה, ו, ז, ח, ט, י, כ, ל, מ, נ, ס, ע, פ, צ, ק, ר, ש, ת, which are added in the derivation and inflection of words. We however employ the term *root* in a different sense, as explained in No. 2.

2. Many etymologists give the name *root* to the three stem-consonants, viewed as vowelless and unpronounceable, from which the stems

for both the verbs and the nouns are developed, as in the vegetable kingdom (from which the figurative expression is taken) the stems grow out of the concealed root. Thus for example—

Root: מָלַךְ (to reign).

Verb-stem: מָלַךְ he has reigned. Noun-stem: מֶלֶךְ king.

This supposition of an unpronounceable root is, however, an abstraction too remote from the actual state of the language; and it is better, at least for the historical mode of treatment, to consider the concrete verb [3 pers. sing. Perf.] as the stem-word.

2. These trilateral stems are generally of two syllables. But among them are reckoned also such as have for their middle letter a י, which is uttered as a vowel (י 24, 2, c), and thus reduces the form to one syllable, e. g. מָלַי for מָלַךְ.

2. The use of three consonants in the stems of the verbs and nouns is so prevalent a law in the Semitic languages, that we must look upon it as a characteristic peculiarity of this family. Even such monosyllabic nouns as might be deemed originally monosyllables (*biliteral roots*), since they express the first, simplest, and most common ideas, as אָב father, אִמָּה mother, אָח brother, come under this law; thus we have אִמִּי my mother, as if derived from אָמָּה. But, on the other hand, stems with three consonants (*trilateral roots*) may be reduced to two consonants, which with a vowel uttered between form a sort of *root-syllable*, from which spring several trilateral stems with the same fundamental meaning. Such root-syllables are called *primary* or *biliteral roots*. They are very easily made out when the stem has a feeble consonant or the same consonant in the second and third place. Thus, the stems מַדַּךְ, מַדִּי, מַדִּיךְ, מַדִּיךְ, have all the meaning *to beat* and *to beat in pieces*, and the two stronger letters ט ט constitute in each of them the monosyllabic root. The third stem-consonant also may be strong. To such a monosyllabic root there often belongs a whole series of trilateral stems, which have two radical letters and the fundamental idea in common.

Only a few examples can be presented here:—

From the root קָטַץ, which imitates the sound of *knawing*, are derived immediately קָטַץ, קָטַץ *to cut off*; then, קָטַץ, קָטַץ, קָטַץ, with the kindred significations *to shear*, *to mow*, and metaph. *to decide*, *to judge* (hence קָטַץ, *Kadi*, a judge). Related to this is the syllable קָטַץ, from which is derived קָטַץ *to cut into*; קָטַץ *to sharpen*; קָטַץ *to pare*. With a (liquid) instead of the sibilant, קָטַץ, קָטַץ; hence קָטַץ *to cut down*.

to destroy; קָטַל to cut down, to kill; קָצַח to cut off, to shorten; קָצַע to tear off, to pluck off; קָצַע to cut asunder, to split. A softer form of this radical syllable = סס ; hence סָסַע to cut off, to shear off; סָסַע 8yr. to sacrifice, to slay for sacrifice. Still softer are נ and $\text{נַ$; hence נָנַע to stow, to shear; נָנַע to hew stones; נָנַע , נָנַע , נָנַע , נָנַע to hew off, to cut off, to eat off, to graze; and so נָנַע to cut, נָנַע to cut off; compare also נָנַע , נָנַע . With the change of the palatal for the guttural sound, נָנַע , נָנַע to hew stones and wood, נָנַע , נָנַע to split, divide, נָנַע arrow ($\alpha\chi\iota\sigma$), נָנַע to sharpen, נָנַע arrow, lightning; also נָנַע to see (Lat. *cernere*, Germ. *scheiden*), and many others.

The syllable ד expresses the humming sound made with the mouth closed (*num*); hence דָּדַע , דָּדַע (דָּדַע), Arab. دَدَد to hum, to buzz. To these add דָּדַע to be dumb; דָּדַע to become mute, to be astonished.

The radical syllable ר , of which both letters have a tremulous sound, means to tremble, in the stem-words רָרַע , רָרַע , רָרַע , רָרַע ; then it is expressive of what causes tremulous motion or agitation, as thunder (רָרַע), the act of shattering, of breaking in pieces (רָרַע , רָרַע).

Compare further, on the radical syllable ל with the idea of elevation, curving upward (*gibbous*), and on לָלַע to break, לָלַע , לָלַע to lick, to sup, the articles לָלַע , לָלַע , לָלַע in Greenius' Hebrew Lexicon.

From a further consideration of this subject we may draw the following observations:—

- a) These roots are *merely* deduced from stems in actual use, and are themselves *not* in use. They merely represent the hidden germs (*semina*) of the stems which appear in the language. Yet the latter have, now and then, so short a life, that they exhibit only the elements of the root itself, as מָמַע perfectus fruit, מָמַע light.
- b) Most of these monosyllabic roots are imitations of natural sounds, and sometimes coincide with the roots of the Indo-Germanic stock. E. g. מָמַע [comp. Eng. *mip*], מָמַע (*man*), מָמַע (*man*), מָמַע (*man*), מָמַע , מָמַע , מָמַע , מָמַע .
- c) The stems with hard, strong consonants are to be regarded, according to the general progress of language (1 6, 4), as the *oldest*, while the feebler and softer consonants distinguish forms of a later period, which consequently are more frequently used for the derivative and metaphorical significations. E. g. מָמַע and מָמַע to be smooth, to be shaven, to be bald; מָמַע even מָמַע to be bare. Sometimes, however, the harder or softer sound is essential to the imitative character of the word, as מָמַע to roll (spoken of a ball, of the rolling of waves), but מָמַע rather of the rough sound made in the act of scraping = *scrap*, *scrap*, *scrap*; מָמַע to cut stones or wood, requires a stronger sound than מָמַע to cut grass, to mow.
- d) It appears also that those consonants which resemble each other in strength or feebleness, are commonly associated in the formation of root-syllables, as קָקַע , סָסַע , נָנַע , רָרַע (never קָקַע , קָקַע , סָסַע , נָנַע), לָלַע (seldom לָלַע); קָקַע , נָנַע (not קָקַע). Scarcely ever are the first two radi-

also the same (קָרַח) or very similar (קָרַח). On the contrary the last two are very often the same (§ 67).*

- 1) The tendency to substitute smooth for harsh sounds (see letter *q*) is sometimes so great that *l*, *s*, *r*, especially when used as middle stem-letters, are even softened in vowels, as קָרַח, קָרַח to tread down, to thresh; קָרַח, קָרַח (comp. קָרַח), to press, and many others. Comp. *calcare*, French *calquer*; *calidus*, Ital. *caldo*, in Naples *caudo*, French *chaud*; *fulvus*, *fulvus*, in Calabria *faism*, French *faux*; and the pronunciation of the English words *talk*, *walk*. Comp. 1 12, 5, Rem.
- 2) Often, however, the three stem-letters must all be regarded as original, since all are necessary to make the sound of the word expressive of the sense, e. g. קָרַח, קָרַח, קָרַח to be narrow, to afflict; קָרַח, *augo*; קָרַח to tread; קָרַח, *agimus*, French, to make a humming sound (to buzz hence to spin), &c.

A full development of this action of the living elements of the language, may be found in the later editions of *Gesenius' Hebrew Lexicon*. It is important that even the learner should be taught to regard the roots and their significations, not as the arbitrary creation of a people secluded from all the rest of the ancient world, but as imitations of nature, and as intimately connected with the well-known treasures of other languages, spoken by nations more nearly related to ourselves.

3. To a secondary process, or later epoch of the language, belong stem-words of four and, in the case of nouns, even of five consonants. These are, however, comparatively far less frequent in Hebrew than in its sister dialects.† This lengthening of the form is effected in two ways: a) by adding a fourth stem-letter; b) by combining into one word two trilateral stems, so that then even *quinguititerals* are formed. Such lengthened forms as arise from the mere repetition of some of the three stem-letters, as קָרַח, קָרַח; קָרַח, קָרַח, are not regarded as quadrilateral, but as variations in conjugation (§ 55). So likewise the few words which are formed by prefixing *ש*, as שָׂרַח שָׂרַח flame from שָׂרַח, Aram. *sonj*, *Shafel* שָׂרַח.

Rem. on a). Some forms are made by the insertion particularly of *l* and *r* between the first and second radicals; as שָׂרַח, שָׂרַח to shear off, to cut off; שָׂרַח = שָׂרַח scepter; שָׂרַח to glow; שָׂרַח hot wind (the

* Letters which are not found associated as radicals are called *incompatible*. They are chiefly such as too strongly resemble each other, as ק, ס, ט, ז. Some letters, however, have been falsely considered *incompatible*, as י, which are sometimes associated, e. g. in יָרַח and יָרַח, from the harsher forms יָרַח, יָרַח. Comp. *perarrōn*, together with *perōdōn*, *harrōn*, along with *hōdōn*, and which that is analogous in Sanskrit.

† Especially in *Châhâp*, where these forms are very frequent.

first form with ל frequent in Syr.). This mode of formation is analogous with *Pill*, and in Aramaean the two forms exist together, as לָלַח , לָלַחַל . In Latin there is a correspondent lengthening of the stem; as *findo*, *schudo*, *tundo*, *jungo* (in Sanser. Class VII), from *fid*, *scid* (*aridum*), *fin*, *jug*. Additions are also made at the end, principally of *l* and *n*; as לָלַחַל an *axe*, from the stem לָלַח to cut; לָלַחַל an orchard, from לָלַח ; לָלַחַל flower-cup, from לָלַח cup, from לָלַח to tremble, לָלַחַל to hop. The termination *-l* has perhaps a dissyllabic force, as it has in many languages.

Rem. on d). In the combination of *triliterals*, it generally happens that letters common to them both are written but once in the compound form as לָלַחַל a frog, perhaps *jump*, *marsh-hopper*, from לָלַח to hop, and Arab. لَحْلَح a *marsh*; לָלַחַל tranquil, from לָלַח to be quiet, and לָלַח to be at rest; or a feeble letter is cast away, as לָלַחַל a bat, from לָלַח dark and לָלַח flying. Still bolder changes are sometimes made in the amalgamation of words, as לָלַחַל (*ô ôlwa*) Dan. viii. 13 from לָלַח לָלַח .

It should be remarked that *quadrilliterals* may be shortened again into *triliterals*. E. g. from לָלַחַל (*hop*, see above), לָלַח with the same signification; hence לָלַחַל a *partridge* (from its hopping, limping gait); לָלַחַל a *chair* for לָלַחַל , from לָלַח , לָלַח .

4. To an earlier stage of the language, on the contrary, belong the *pronouns* (§ 32 foll.), and some particles, especially *interjections* (§ 105, 1), which as an ancient and crude formation have not attained to the model of the triliteral stems, and follow peculiar and freer laws of inflection.* Most of the particles, however, are either derived from nouns or resemble them in inflection, although their form is often very much shortened on account of their enclitic nature, and their origin can no longer be known. (See 199, &c.)

§ 31.

OF GRAMMATICAL STRUCTURE.

1. The formation of the parts of speech from the roots, and their inflection, are effected in two ways: 1) by changes in the stem itself, particularly in its vowels; 2) by the addition of formative syllables. A third method, viz. the use of several separate words in place of inflection (as in expressing the comparative

* Compare *Hopfle's System der semitischen Demonstrativbildung und der damit zusammenhängenden Pronominal- und Partikelbildung* in the *Zeitschrift für die Kunde des Morgenlandes*, Bd. II: S. 324 ff. 327 ff.

degree and several relations of case), belongs rather to the syntax than to that part of grammar which treats of forms.

The second mode of forming words, namely, by agglutination, which is exemplified in the Egyptian, appears on the whole to be the more ancient of the two. Yet other languages, as the Semitic stock, had early recourse also to the first mode, namely, internal modification of the stem, and in the period of their youthful vigor this formative tendency was actively developed; but in later periods its force continually diminished, and it became necessary to resort to the constructions of syntax. This is exemplified in the Greek (including the modern) and in the Latin with its corrupt branches the *Romantic languages*.—The formation of words by agglutination is prevalent in ancient and modern Egyptian; that by internal modification in Sanskrit and Greek; the Chinese is almost entirely destitute of any grammatical structure, and supplies its place by the relations of syntax.

2. Both methods of formation and inflection are found in Hebrew. That which is effected by vowel-changes exhibits considerable variety (בָּרַךְ, בָּרַכְתָּ, בָּרַכְתִּי, בָּרַכְתֶּם, בָּרַכְתִּים). We have an example of the other method in בָּרַכְתִּי, and of both in the same word in בָּרַכְתִּי. Inflection by the addition of formative syllables occurs, as in almost all languages, in the formation of the persons of the verb, where also the import of these annexed syllables is still, for the most part, perfectly clear (see § 44, 47); moreover it occurs in the distinction of gender and number in the verb and the noun. Of case-endings, on the contrary, there appear in Hebrew only imperfect remains (§ 90).

CHAPTER I. OF THE PRONOUN.

§ 32.

OF THE PERSONAL OR SEPARATE PRONOUN.

1. The personal pronoun (as well as the pronouns generally) is among the oldest and simplest elements of the language (§ 30, 4). For this reason, and as forming the basis of verbal inflection (§ 44, 47), it properly claims our first attention.

2. The pronouns in their separate and full forms, or as expressing the nominative, are the following:

Singular.	Plural.
1. <i>comm.</i> אֲנִי, in pause } אֲנִי; אָנֹכִי, in pause } <i>I</i> אֲנִי } <i>from length</i>	1. <i>comm.</i> אֲנֵינוּ, (אֲנֵינוּ), } <i>we</i> (אֲנֵינוּ) used once
2. { <i>m.</i> אַתָּה (אַתָּה), in } pause אַתָּה } <i>thou.</i> <i>f.</i> אַתְּ (אַתְּ pr. אַתָּה) }	2. { <i>m.</i> אַתְּ } <i>f.</i> אַתְּ, אַתְּ - 6 } <i>ye.</i>
3. { <i>m.</i> הוּא } <i>he.</i> <i>f.</i> הִיא } <i>she.</i>	3. { <i>m.</i> הֵם, הֵנָּה } <i>they</i> <i>f.</i> הֵן, הֵנָּה }

The forms included in parentheses seldom occur. A complete view of these pronouns with their abbreviated forms (*suffixes*) is given at the end of the grammar in Parad. A.

REMARKS.

1. First Person.

1. The form אֲנִי is nearly as frequent in the Old Testament as אָנֹכִי. The former exists in the Phœnician, but in no other of the kindred dialects.* From the latter are formed the *suffixes* (§ 33). In the Talmud אָנֹכִי is constantly used, and אֲנִי very seldom.

2. The formation of the plural in this and the other person, though analogous with that of verbs and nouns, exhibits (as also in the pronouns of other languages) much that is irregular and arbitrary. אֲנֵינוּ is made from אֲנִי (with the exchange of א for נ) by the addition, or it seems, of נֵינוּ. The form אַתָּה, from which the *suffixes* are derived, occurs only in Jer. xli. 6 (*K'ithb*). The form אַתְּ is found only six times; e. g. Gen. xli. 11, Num. xxxii. 32. (In the Talmud אַתָּה alone appears.)

3. The first person alone is of the common gender, because one that is present speaking needs not the distinction of gender as does the second person addressed (in Greek, Latin, and German the distinction is omitted here also), and the third person spoken of.

II. Second Person.

1. The forms אַתָּה, אַתָּה, אַתָּה, אַתָּה, are contracted from אַתָּה. &c.; the kindred *dialects* yet have א before the א, Arab. *anta* &c. *ant*, thou plur. *antum* &c. *antum* ye. The essential syllable is אַתָּה, to which the meaning thou belongs (see § 44, 1); the א prefixed is demonstrative, and gives more support to the form. אַתָּה without א occurs only five times; e. g. Ps. vi. 4, and each time as *K'ithb* with the *Q'ri* אַתָּה. As the vowels of the text belong to the *Q'ri* (§ 17), the reading of the *K'ithb* may have been אַתָּה as an abbreviation from אַתָּה.

* In Phœnician it is written אֲנִי, without the ending נֵינוּ, and spoken somewhat like *anib* (*Phœn. Vocab.*, V. 2, 25, **Demot. Mon. Phœnicia*, 11, 176, 177). A trace of this form is found in the Ethiopic *antalla* (*I have killed*). In ancient Egyptian *ant* (*pronounced ant*).

The feminine form was originally pronounced ָּֿ (with the feminine designation ָּֿ , probably from ָּֿ *she*, properly *thou she*, compare ָּֿ , § 47, 2), as in Syriac, Arabic, and Æthiopic. This form is still found in a few instances (Judg. xvii. 2, 1 Kings xiv. 2). Some forms in the inflection of the veth are derived from it (§ 44, Rem. 4, § 59, 1). The final ָּֿ being gradually lost to the ear (in Syriac it was at length only written, not pronounced), its *Yodh* was omitted, so that the Jewish critics, even in the above-mentioned passages, place in the *Qeri* ָּֿ , when ָּֿ stands in the punctuation of the text (§ 17). The same ָּֿ appears, moreover, in the unrequant forms of the suffix ָּֿ (§ 58).

5. The plurals ָּֿ , ָּֿ are blunted forms (comp. § 27, Rem. 4, b) of ָּֿ (Arab. *anthon*, Chal. ָּֿ , a form which lies at the foundation of some verbal inflections, § 59, 1), and ָּֿ or ָּֿ , the full final vowel giving place to the obtuse sound of ָּֿ somewhat in the manner of the third person. ָּֿ is found only once (Ezek. xxxiv. 31, where another reading is ָּֿ), and ָּֿ (for which MSS. have also ָּֿ) occurs only four times, viz. in Gen. xxii. 6; Ex. xiii. 11, 20; xxxiv. 17. For the ending ָּֿ see No. 7.

III. Third Person.

1. The ָּֿ indicates a kind of half-vowel heard at the end of ָּֿ and ָּֿ . *Ann*, *Ann* like *e* in the German *die* (old Germ. *thio*, *thio*), *sie*, *wie*. A trace of this appears in the Arabic; as *huma*, *hiya*; in the common dialect *āsa*, *āia*.

The masculine ָּֿ is of common gender in the Pentateuch, in which it is used also for *she*. (See § 2, 3.) The punctators, however, whenever it stands for ָּֿ , give it the appropriate pointing of this form (ָּֿ), and require it to be read ָּֿ (comp. § 17). It is, however, to be sounded *rather* according to the old form ָּֿ .

2. The plural forms ָּֿ and ָּֿ come from ָּֿ and ָּֿ in the same manner as ָּֿ from ָּֿ . In Arab. where they are pronounced *huma*, *huma*, the obscure vowel-sound is retained; for which the suffixes ָּֿ , ָּֿ still have Seghöl (§ 27, Rem. 4, b). The ָּֿ in both forms has a demonstrative force. (See § 50, 2.) In Chald. (ָּֿ , ָּֿ), Arab. and Æthiop. (*hūmā*, *homā*) there is an appended *ā*, *ā*, which occurs in Hebrew in the poetical forms ָּֿ , ָּֿ , ָּֿ (§ 58, 3, Rem. 1).

3. The pronouns of the third person ָּֿ , ָּֿ , ָּֿ , ָּֿ , are also demonstrative pronouns (see § 122, 1).

§ 33.

SUFFIX PRONOUN.

1. The full and separate forms of the pronoun, as given in the foregoing section, express only the nominative;* the accusa

* See an exception in § 121, 2.

tive and genitive, on the contrary, are expressed by shortened forms or fragments which are joined to the end of verbs, nouns and particles (*suffix pronouns*, usually *suffixes*), e. g. הוא him and הוא his (from הוא he), thus הוא I have killed him, הוא his horse.

Instances of the like contraction occur in Greek, Latin, and German, as *pariſe me* for *pariſe meum*, Lat. *ecce enim* in Plautus for *ecce enim*, Germ. *du haſt's für du haſt es*. In Hebrew this is done systematically, as in Egyptian, Hungarian, and some other languages.

2. Concerning the cases which these suffixes denote, let it be remarked :

- a) when joined to verbs, they denote the accusative (but comp. § 121, 4), הוא I have killed him ;
- b) when joined to substantives, they denote the genitive (like *πατήρ μου*, *pater ejus*), and then serve as possessive pronouns, as אב (*abh-i*) my father ; סוס , *equus ejus*, and *equus suus* (§ 124, 1, b) ;
- c) when joined to particles, they denote either the genitive or the accusative, according as the particle has the meaning of a noun or a verb : e. g. אשר (prop. *my vicinity*) with me, like *mea causa*, on the contrary הוא behold me, *ecce me* ;
- d) the dative and ablative of the pronoun are expressed by combining the prepositions that are signs of these cases (§ sign of the dative, $\text{א$ in, $\text{מ$ from, § 102) with the suffixes, as א to him, מ in him, מ from me.

3. Some of these suffixes are probably derived from forms of the separate pronoun of which no trace now remains, as הוא thee from a form like הוא – הוא thou. This applies also to the affirmatives of the verb (§ 144, 1).

4. The suffix of the verb (the accusative) and the suffix of the noun (the genitive) are mostly the same in form, but sometimes they are different, e. g. א me, א my.

A tabular view of all the forms, both of the separate pronouns and of the suffixes, is exhibited in Paragraph A. In §§ 58–61 are given more full explanations of the forms of verbal suffixes and of the modes of attaching them to the verb, and in § 91 of the forms and attachment of nominal suffixes. On the prepositions with suffixes, see § 103.

§ 34.

THE DEMONSTRATIVE PRONOUN.

<i>Sing. m.</i>	זֶה*	} <i>this.</i>
<i>f.</i>	זֵה (זֶה, זֵה)	
<i>Plur. comm.</i>	זֵלֶּז (rarely זֵלֶּז)	<i>these.</i>

The feminine form זֵה is for זֶה (from זֶ = זֶה and the feminine ending זֵ, see § 80, 2); and the forms זֶ, זֵה, which are both of rare occurrence, come from זֶה by dropping זֶ. The forms זֵלֶּז and זֵלֶּז (related to the Arabic article ذَٰلِكَ, § 35, Rem. 1) are plural by usage, and not by grammatical inflection. The form זֵלֶּז occurs only in the Pentateuch and 1 Chr. xx. 8, and always with the article זֶה (Rem. 1). The ending זֶה in זֵלֶּז (same as זֶה) is a demonstrative appendage, as in זֶה זֶה (132, Rem. 7).

Another form of the demonstrative is זֶ, used only in poetry. It stands mostly for the relative, like *that* for *who*, and is used for all numbers and genders, like זֶה (136).

Rem. 1. This pronoun receives the article (זֶה, זֵה, זֵלֶּז) according to the same rules as the adjectives, § 111, 2. There are, besides, some peculiar forms in which זֶ is inserted after the article, זֶה זֶה Gen. xxiv. 65; xxxvii. 19; זֵה זֶה fem. Ex. xxxvi. 35, and shortened זֶה usually masc. Judges vi. 20; 1 Sam. xiv. 1; xvii. 26; but fem. in 2 Kings iv. 25. In Arabic there is a corresponding form *al-ladhī* as relative pronoun.

2. Some other pronominal stems occur among the particles, § 99, &c.

§ 35.

THE ARTICLE.

Originally the article was a demonstrative pronoun, akin to the pronoun of the third person, but of so feeble import that it was never used except in connection with the noun. Its usual form is זֶ, with a short sharp-spoken *a* and a doubling of the

* In most languages the demonstratives begin with a letter called the *demonstrative vowel*, which is, however, interchanged with a similar [as in Heb. זֶה] as a rough breathing. Thus in Aram. זֶה, זֵה, זֵלֶּז (*this*, Arab. *dhā, dhā, dhā*; Sansk. *as, at, tat* [Gr. *h, h, h*]; Goth. *as, at, thate*; Germ. *da, der, die, das* [on *thā, thā, thā*], &c.

following consonant (by *Dagheesh forte*), e. g. שֶׁשֶׁן the sun, נָחַר the river for נָחַר (according to § 20, 3, b).

When the article הֶ stands before a word beginning with a guttural, then the *Dagheesh forte* cannot (according to § 22, 1) be used, and hence the short and sharp *a* (Patach) is lengthened into *ā* (Qamets) or *ā* (Seghol).

But to be more minute:

1. Before the weakest guttural *h* and before *ʿ* (§ 22, 5) the vowel of the article is always lengthened to Qamets, as אֲבִי the father, אֲחִי the other, אִמִּי the mother, אִישׁ the man, רַגְלִי the foot, רֹאשׁ the head, רַעְוִי the evil-dour.

2. For the other gutturals it is in general the rule, that the stronger the guttural, the more firmly does the sharpness of the syllable, and consequently the short *a*, maintain itself. But there are then two cases to be distinguished:

- A) When the guttural is followed by some other vowel than *a* (־) or *ā* (־), then a) before the stronger *h* and *ʿ*, the article regularly remains הֶ, as הַיָּם that, הַחֹדֶשׁ the month, הַקֹּחַ the strength; with rare exceptions, as הַיָּד Gen. vi. 10, and always הַיָּד those; b) before *ʿ* the Patach is generally lengthened, as הַיָּד the eye, הַיָּד the city, הַיָּד the servant, plur. הַיָּד. (Exceptions in Jer. xii. 9, Prov. ii. 17.)
- B) But when the guttural is followed by *a* (־), then a) before *h* and *ʿ* the article is always הֶ, provided it stands immediately before the tonic-syllable, else it is הֶ, e. g. הַעָם the people, הַהָר the mountain, הַהָר (in pause), הַהָר towards the mountain, on the contrary הַהָר the mountains, הַהָר the guilt; b) before *ʿ* the article is always הֶ, without regard to the place of the tone, as הַחָכָם the wise, הַחָג the feast; so also c) before *h*, as הַחֹלִי the sickness, הַחֹדֶשׁ the months. (On the contrary הַחֹדֶשׁ according to A, a.)

Gender and number have no influence on the form of the article.

Rem. 1. The form of the Hebrew article הֶ appears to have come from הֶ, the *h* being always assimilated to the following letter (as in הַיָּד, from הֶיָּד, § 10, 3). The uniform assimilation is explained by the enclitic nature of the article. In Arabic, its form is *al* (spoken *hal* among the Bedouins*), in which also the *h* is assimilated, at least before all *a* and *i* sounds, as well as before *t*, *n*, and *r*. E. g. *al-Koran*; but,

* See Wallin in: *J. Zeitschr. der D. Morgenl. Ges.* Bd. VI, 22152. 217

as-sana (Bedouit, *has-sana*), the same as *שנה* the year.—The Arabic article itself occurs in the Old Testament, in the Arabic name *אֲרַבְשָׁתַּיִם* Gen. x. 26, and perhaps in *אֲרַבְשָׁתַּיִם* *Isa. Asit*—*אֲרַבְשָׁתַּיִם* Ex. xlii. 11, 13; according to others, in *אֲרַבְשָׁתַּיִם* (the people), Prov. xxx. 21.

2. When the prepositions *א*, *ב*, and the *כ* of comparison (§ 102) come before the article, the *א* falls away (by contraction) and the preposition takes its pointing (§ 19, 2, 3, and § 23, 5), as *אֲרַבְשָׁתַּיִם* in the heaven for *אֲרַבְשָׁתַּיִם*; *אֲרַבְשָׁתַּיִם* to the people for *אֲרַבְשָׁתַּיִם*; *אֲרַבְשָׁתַּיִם* as the mountains. With *א*, however (which is less closely connected with the word), the *א* very often remains, as *אֲרַבְשָׁתַּיִם* Gen. xxxix. 11, but also *אֲרַבְשָׁתַּיִם* Gen. xxv. 31, 33; seldom with other prefixes, except in the later books, as *אֲרַבְשָׁתַּיִם* 2 Chron. x. 7. (But see 1 Sam. xiii. 21; Ps. xxxvi. 6.) With *ב*, which in conception is still less closely connected with the word, the *א* always remains, as *אֲרַבְשָׁתַּיִם* and the people.

136.

THE RELATIVE PRONOUN.

The relative pronoun for both genders and numbers is *אֲשֶׁר* *who, which*. In the later books, and even in some of the earlier, as in Canticles throughout, and occasionally in Judges, it takes the form *אֲשֶׁר* by the elision of *א* and assimilation of *ר*, according to § 19, 2, 3; more rarely the form *אֲשֶׁר* Judges v. 7, Cant. i. 7, and before *א* in a single instance *אֲשֶׁר* Judges vi. 17, though elsewhere *אֲשֶׁר* before the gutturals. The still more abbreviated form *אֲשֶׁר** occurs Eccles. ii. 22 [in some copies]; iii. 18. For the manner in which the cases of the relative are expressed, see § 123. 1.

אֲשֶׁר is used also as a conjunction, like *quod*, *ut*, *that*. Closely connected with it in meaning is *אֲשֶׁר*, which also belongs to the pronominal stems, § 104.

137.

THE INTERROGATIVE AND INDEFINITE PRONOUNS.

1. The interrogative pronoun is *מִי* *who*? (of persons), and *מָה* *what*? (of things).

The pointing of *מִי* with *Qamets* is seldom found out of passage, except before *א* and *ב*, as *מִי אַתָּה* *what are ye?* *מִי רָאָהְךָ* *what do ye see?* rarely before *א* as in Josh. iv. 6, 21. It is commonly written in close

* In the Phœnician it never occurs in the full form, but as *א*, and *אֲשֶׁר*, spoken as *א*, *אֲ*, and *אֲשֶׁר*. *Gesenius Mon. Phœn.* p. 436; *Moore's Phœnic. Texts* i. S. 21, § II, S. 44. Comp. above § 2, 2. In modern Hebrew also, *אֲשֶׁר* has become the prevailing form.

connection with the following word: a) וְהָיָה with *Memph* and *Daghesh forte* conjunctive (§ 20, 2), as וְהָיָה לְךָ *quid tibi?* and even in one word, as וְהָיָה לְךָ *quid vobis?* In iii. 15, וְהָיָה *what is that?* Ex. iv. 2; b) before the harder gutturals ח , ט , כ , it also takes *Patach* with the *Daghesh* implied in the following guttural (§ 22, 1): וְהָיָה Num. xiii. 18; c) before a guttural with *Qamets*, it takes *Seghol* (according to 137, Rom. 3) as וְהָיָה לְךָ *what hast thou done?* This *Seghol* stands also occasionally before letters that are not guttural, as וְהָיָה לְךָ *what roste, &c.?* 1 Sam. iv. 6; 2 Kings i. 7, but only when the tone of the clause is far removed from the word; moreover in the form וְהָיָה לְךָ (see more in the Lexicon under וְהָיָה in the note).

2. Both וְהָיָה and וְהָיָה occur also as an indefinite pronoun, in the sense of *whoever*, *whatever*.

CHAPTER II. OF THE VERB.

§ 38.

GENERAL VIEW.

1. Of the Hebrew parts of speech, the verb exhibits the greatest completeness and variety of development. It is also, in several respects, the most important; especially, as it generally contains the *word-stem* (§ 30), and as its various modifications furnish, mainly, the forms of the other parts of speech.

2. All verbs, however, are not stem-words. They may be divided, in respect to their origin, into three classes:

- a) *Primitives*, e. g. וְהָיָה *to reign*; וְהָיָה *to sit*.
- b) *Verbal Derivatives*, derived from other verbs, e. g. וְהָיָה *to justify*, וְהָיָה *to justify one's self*, from וְהָיָה *to be just*; commonly called *conjugations* (§ 39).
- c) *Denominatives*, or those derived from nouns; e. g. וְהָיָה and וְהָיָה *to pitch a tent*, from וְהָיָה *a tent*; וְהָיָה *to root out* and וְהָיָה *to take root*, from וְהָיָה *a root*.

These appear to be of later origin than the two preceding classes, which they imitate in their forms.

The noun from which the denominative verb comes, is in most cases itself derivative; e. g. וְהָיָה *to be white*, hence וְהָיָה *a brick* (from the color), and hence again וְהָיָה *to make bricks*; from וְהָיָה *to increase greatly*, וְהָיָה *a fish*, and hence again וְהָיָה *to fish*.

A peculiar kind of secondary verbs, and at least of rather late formation in the language (hence frequent in the later dialects), are those denominatives, one of whose components, originally a servile, has become a radical. E. g. שָׁן *to rest, to set one's self down*; hence the noun שָׁן ; *a setting down*; hence again שָׁן *to descend*; in like manner שָׁן *a pit, destruction* (from שָׁן), hence שָׁן *to destroy*.

§ 39.

1. The third person of the Perfect, in the simple, primitive form of the verb (i. e. Kal, see No. 4), is regarded as the stem, or ground-form; as שָׁן *he has killed*, שָׁן *he was heavy*.* From this come the other persons of the Perfect, and with this the Participle connects itself. There is still another, of the same form as the Infinitive (שָׁן , also שָׁן), with which are connected the Imperative and the Imperfect.

The first ground-form, of two syllables (Arab. *qatala, qatila, qatula*), may be called the concrete; and the second, which is generally monosyllabic (Arab. *qatl, qitl, qutl*), the abstract. The same analogy prevails in the division of nouns into abstract and concrete.

In verbs whose second radical is ש , the full stem appears only in the second form; e. g. שָׁן , of which the third person Perf. is שָׁן .

2. From this stem are formed, according to an unvarying analogy in all verbs, the *verba derivata*, each distinguished by a specific change in the form of the stem, with a corresponding definite change in its signification (intensive, frequentative, causative; passive, reflexive, reciprocal). E. g. שָׁן *to learn*, שָׁן *to cause to learn, to teach*; שָׁן *to lie*, שָׁן *to cause to lie, to luy*; שָׁן *to judge*; שָׁן *to contend before a judge, to go to law*. In other languages such words are regarded as new derivative verbs; e. g. *to fall, to fell*; *jacere to throw, jacere ta lie*; *γίνομαι to be born, γένναι to bear*. But in Hebrew, where these formations are far more regular than e. g. in German, Greek, or Latin they are called, since the time of Reuchlin, *conjugations*† (Hebr. שָׁן , more correctly *species, modifications*) of the ground-form, and both in the grammar and the lexicon are always treated of in connection, as parts of the same verb.

* The infinitive is here used for the sake of brevity in most grammars; and scholars thus שָׁן *to learn*, prop. *he has learned*.

† Not in the sense in which this term is used in Greek and Latin grammars.

3. The changes of the ground-form consist partly in varying its vowels, or doubling one or more of its letters (קָטַל, קָטַל; קָטַל; קָטַל; קָטַל; comp. *to lie, to lay; to fall, to fell*); partly in the addition of formative letters or syllables (קָטַל, קָטַל; comp. *to speak, to bespeak; to count, to recount; bid, forbid*); sometimes in both united, as קָטַל. (Comp. §31, 2.)

In the Aramæan this is effected less by the change of vowels than by the addition of formative syllables; the variations by vowels having almost gone out of use; so that, for instance, all the passives are supplied by the reflexives, with the prefix syllable נִסְ, נִסְ. The Arabic is rich in both methods, while the Hebrew holds also here the middle place (§ 1, 4).

4. Grammarians differ as to the *number and arrangement* of these conjugations. The common practice, however, of giving to them still the old technical designations, prevents any error. The ground-form is called *Kal* (קָטַל *light*, because it has no formative additions); the others (קָטַל *heavy*, because burdened with formative additions) derive their names from the Paradigm used by the old Jewish grammarians, קָטַל *he has done*.* Several of them have passives which distinguish themselves from their actives by the obscure vowels. The most common conjugations (including *Kal*) are the *five* following; but few verbs, however, exhibit them all.

Active.			Passive.	
1. Kal,	קָטַל	<i>to kill.</i>	(wanting.)	
2. Niphal,	קָטַל	<i>to kill one's self.</i>	(very rare.)	
3. Piel,	קָטַל	<i>to kill many,</i> <i>to massacre.</i>	{	Pual, קָטַל
4. Hiphil,	קָטַל	<i>to cause to kill.</i>		
5. Hithpaël,	קָטַל	<i>to kill one's self.</i>	Hophal,	קָטַל
			Hothpaal,	קָטַל

* This root, on account of the guttural which it contains, is unsuitable for a Paradigm, and was accordingly exchanged for קָטַל, which has this advantage, that all its conjugations are actually in use. There is, however, some indistinctness in the pronunciation of some of its forms, as קָטַל, קָטַל. The Paradigm קָטַל, in common use since the time of Danz, obviates this inconvenience, and is especially adapted to a comparative treatment of the Semitic languages; inasmuch as it is found with a slight change (Arab. and Ethiop. קָטַל) in all of them. In Hebrew, it is true, it has only the forms of *Kal*, which are not frequent, and occur only in poetry; yet it may be retained as a type or model sanctioned by usage.

There are *several other less frequent conjugations*, of which some, however, are more common than these in the kindred languages, and in the irregular verb in Hebrew they sometimes take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of forms, and a more perfect arrangement, than in Hebrew. Arranged after the Arabic manner, the Hebrew conjugations would stand thus:—1. *Kal*. 2. *Piel* and *Pual*. 3. *Paël* and *Pool* (§ 55, 1). 4. *Hiphil* and *Hophal*. 5. *Hithpael* and *Hothpael*. 6. *Hithpael* (§ 55). 7. *Niphal*. 8. Wanting in Hebrew. 9. *Piel*. The most appropriate division is into three classes; 1) The intensive *Piel*, with the analogous forms derived from it; 2) The causative *Hiphil*, and its analogous forms (*Shaphel*, *Tiphal*); 3) The reflexive and passive *Niphal*.

§ 40.

1. The Hebrew verb is indebted, for whatever copiousness it exhibits, chiefly to these *conjugations* or derivative verbs. In *moods* and *tenses* it is very poor, having only two tenses (*Perfect* and *Imperfect**), an *Imperative*, an *Infinitive* (with two forms), and a *Participle*. All other relations of time, absolute and relative, must be expressed by these, either alone (hence the multiplicity in the uses of the same form, § 125, &c.) or in syntactic connection with other words. The *jussive* and *optative* are sometimes indicated by peculiar forms of the *Impf.* (see § 48).

In the Germanic languages also there are distinct forms for only two tenses (the *present* and *imperfect*). In the formation of all the others, auxiliary verbs are employed. Comp. *Griam's d. Gram.* 2. A. 1. 835.

2. In the inflection of the *Perf.* and *Impf.* by persons, the Hebrew differs from the Western languages, having in most cases distinct forms for both *genders*, as in the personal pronoun, which is incorporated in the forms of these tenses.

The following table exhibits the formative syllables (*affirmatives* and *preformatives*) of the two tenses. The stem-letters are indicated by dots. For the details, see § 44 ff.

* See § 47, note *, where the relation of these two terms to each other, and their general import, are explained. The learner will observe, that the corresponding terms in the Hebrew lexicon of *Genesis* (translated by Dr. Robinson fifth edition, 1834) are *Præter* for *Perfect*, and *Præter* for *Imperfect*.—Ta.

PERFECT.

<i>Sing.</i>			<i>Plur.</i>	
3 <i>m.</i>	...		3 <i>c.</i>	...
3 <i>f.</i>	...			
2 <i>m.</i>	...		2 <i>m.</i>	...
2 <i>f.</i>	...		2 <i>f.</i>	...
1 <i>c.</i>	...		1 <i>c.</i>	...

IMPERFECT.

3 <i>m.</i>	...	3 <i>m.</i>	...
3 <i>f.</i>	...	3 <i>f.</i>	...
2 <i>m.</i>	...	2 <i>m.</i>	...
2 <i>f.</i>	...	2 <i>f.</i>	...
1 <i>c.</i>	...	1 <i>c.</i>	...

§ 41.

In the formation of all the verbs there is the same general analogy; and the Hebrew has properly no anomalous verbs, like those, for instance, in Greek, which end in *μν*. The deviations which occur from the general model of the regular verb are owing—

- to the presence of a guttural as one of the stem-letters or radicals, which occasions various vowel changes according to § 22 (*guttural verb*, §§ 62-65);
- to the falling away of a strong stem-letter by assimilation or contraction (*contracted verb*, §§ 66, 67), as שָׁבַע , שָׁבַע ;
- to the presence of a feeble letter as one of the radicals (§§ 23, 24), so that many changes occur through its commutation, omission, or quiescence (*quiescent or feeble verb*, §§ 68-75), as שָׁבַע , שָׁבַע .

The letters of the old Paradigm שָׁבַע are used in naming the letters of the stem, ש designating the first, ב the second, and ע the third. Hence the expressions, *verb ש* for a verb whose first radical is *ש* (*præfix radicalis ש*); *verb ע* for one whose third radical is *ע* (*tertia radicalis ע*); *verb שש* (*ש* doubled) for one whose second and third radicals are the same (*medie radicalis geminatae*).

* The term *defective*, by which some designate this class, we apply to those whose forms are not all in use (§ 72).

I. OF THE REGULAR VERB.

† 42.

As the rules for the formation of the regular verb apply, with only occasional modifications, to all the *irregular verbs*, it will be most convenient (and will also exhibit the subject in the most clear light to the learner) to present, while treating of the former, whatever belongs to the general analogy of the verb.

In Parad. B, and the above table † 40, 2, are given the usual and normal forms, with full explanations in the following sections (43-53). In these, each subject is explained where it first comes under notice; e. g. the inflection of the *Perfect* and *Imperfect*, with the modifications of the latter, in treating of *Kal*—as also the forms and significations of the several conjugations in treating of the *regular verb*, though the same things are applicable to *irregular verbs*, &c.

A. OF THE GROUND-FORM, OR KAL.

† 43.

ITS FORM AND SIGNIFICATION.

1. The common form of the 3d person *Perf.* in *Kal* is לָקַח (*middle A*),* especially in *transitive verbs*. There is also a form with *E* (*Teere*), and another with *O* (*Cholem*), in the second syllable; the two latter usually employed in an *intransitive* sense, and for expressing states and qualities, e. g. הָיָה *to be heavy*, הָיָה *to be small*. Sometimes both forms, the transitive and the intransitive, exist together, as מָלַא *to fill* (Esther vii. 5), מָלַא *to be full* (comp. † 47, Rem. 2), yet also with the same sense for both forms, as בָּרַח and בָּרַח *to approach*.

A verb *middle E* will be found in the Paradigm by the side of a verb *middle A*. The example selected shows, at the same time, the effect of inflection on *Daghiak* *lame* in the *middle stem-letter*.

Rem. 1. The vowel of the second syllable is the principal vowel, and hence it distinguishes between the transitive and intransitive. The pretense *Qamots* in the first syllable has little strength, and becomes vocal *Sh'va* on the shifting of the tone, as מָלַא. In *Aræmean* it wholly falls away in the root itself, as מָלַא, מָלַא.

Rem. 2. Examples of *denominatives* in *Kal*: מָלַא *to cover with pitch*, from מָלַא *pitch*; מָלַא *to salt*, from מָלַא *salt*.

* A verb *middle A* is one that has *Patach* (short a) under the middle radical or in the second syllable; a verb *middle E*, one that has *Teeer*; and a verb *middle O*, one that has *Cholem*.—Ta.

§44.

PERFECT OF KĀL AND ITS INFLECTION.

1. The inflection of the Perfect in respect to person, number, and gender, is effected by appending fragments of the personal pronouns, plural and feminine endings, (as *affirmatives*,) to the end of the ground-form. In explaining this connection, we may treat the ground-form as a *participle*, or a *verbal adjective*,* expressing by itself the 3d sing. Perf.; as הָרַג he has killed, הָרַגְתָּ thou hast killed (= *killing-thou*, or *killer-thou*, a *killer* was *thou*, הָרַגְתָּם), הָרַגְתֶּם he was fearing, $\text{הָרַגְתֶּם$ fearing were ye, for הָרַגְתֶּם אֵת . In the second person this is readily seen, as well as in הָרַגְתִּי for הָרַגְתָּ . In the first person sing. הָרַגְתִּי we have הָ , the simple germ of the pronoun, united with the demonstrative sound הָ , by which the affirmative is at the same time distinguished from the suffix forms הָ and הָ (as if one would form הָ , הָ I, after the analogy of הָ). In the third person, הָ (originally הָ , comp. Rem. 4) is a designation of the feminine (as in the noun § 80, 2), and הָ (originally הָ) is a sign of the plural.

In the Indo-Germanic tongues the inflection by persons originated in the same manner, namely, by appending pronominal stems; as, e. g. in the Sanscrit and Greek, from the stem *as* (to be) Sanscr. *asti*, *asti*, *asti*, Dor. *asti* for *asti* (I am), where the ending *as* belongs to *ast* and *ast*; Sanscr. *asti*, Dor. *asti* (thou art), where *as* is about = *as*; Sanscr. *asti*, for *asti* (he is), where *as* corresponds to the pronoun *is*, and so forth. For the most part, indeed, the etymology is more obliterated here, as it sometimes is in the Semitic languages; e. g. the pers. sing., Arab. *katallu*, Syr. *katallu*, where the characteristic *i* is wholly lost.

2. In respect to vowel changes, the analogy of the 3d fem. sing. הָרַגְתָּ is followed by the 3d masc. plur. הָרַגְתֶּם , and that of the 2d masc. sing. הָרַגְתָּ by all the forms of the first and second persons.†

* On the intimate connection between the Perfect and the verbal adjective, see what has already been said § 39, 1. In intransitives they often have the same form, as הָרַג full, or he was full; הָרַג small, or he was small. In transitives the participle has, indeed, a different form (הָרַג); but the adjective-form, הָרַג , may be compared with הָרַג , although it generally denotes property, as הָרַג was, הָרַג (implied) adversary, § 84, 1.

† In the Paradigms the forms הָרַגְתָּ and הָרַגְתֶּם are, therefore, designated with an asterisk as model-forms, for the notice of the beginner.

Only **שָׁמַרְתָּ**, **שָׁמַרְתִּי** have the tone on the last syllable, and, in consequence, *Sh'va* under the first radical (§ 27, 3).

N.B. Rem. 1. Verbs *middle E*, falling back in their inflection to the type of verbs *middle A*, generally lose the *E* sound, which passes over into (.), as the Paradigm shows. The original *E* remains, however, regularly in the feeble stems **שָׁבַר** (§ 74, Rem. 1); in strong stems only in pause, i. e. when the stress of voice falls upon it, as **שָׁבַרְתָּ**, Job xix. 10; comp. **שָׁמַר**, i. 33; Job xli. 15.

2. In some feeble stems *middle A*, the *a* under the second radical, sometimes passes over into \bar{a} or \bar{e} , when the syllable is closed and toneless, and the first radical has not a full vowel (§ 27, Rem. 2, 3). Thus **שָׁאַלְתָּ** *ye have asked* 1 Sam. xii. 13. **שָׁאַלְתִּי** *ye possess* Deut. iv. 1, 22; so also before suffixes **שָׁאַלְתָּ** *I have asked him* 1 Sam. i. 20, **שָׁאַלְתִּי** *I have begotten thee* Ps. ii. 7. Such forms must not be considered verbs *middle E*; the weakening of the vowel is owing simply to the general weakness of the form, and the 3d person *Perf.* is **שָׁאַל**, **שָׁאַלָה**, **שָׁאַלָה**, not **שָׁאַלָה**, **שָׁאַלָה**, **שָׁאַלָה**. See § 64, Rem. 1, and § 69, Rem. 4.

3. In verbs *middle Q*, the Cholem is retained in inflection where it has the tone, as **שָׁבַרְתָּ**. But when the tone is thrown forward, Cholem becomes Qametz-chataf, as **שָׁבַרְתִּי** *I have overcome him*, **שָׁבַרְתִּי** (see § 49, 3) and *that will be able*, Ex. xviii. 23.

4. Unfrequent forms.* *Sing.* 3d *fem.* in \bar{a} —(as in Arab. *Æthiop.* *Armen.*) e. g. **שָׁבַרְתָּ**, Deut. xxxii. 36. Before suffixes this is the prevailing form (§ 50, 1); more frequent in stems **שָׁבַר** and **שָׁבַר**, § 74, Rem. 1, § 75, Rem. 1.—2d *mas.* **שָׁבַרְתָּ** for **שָׁבַרְתָּ** (differing only in orthography), as **שָׁבַרְתָּ**, Mal. ii. 14, comp. Gen. iii. 12.—2d *fem.* sometimes has still a *Yodh* at the end; as **שָׁבַרְתִּי**, Jer. xxxi. 21 (according to one form of the pronoun **שָׁבַרְתִּי**, § 32, Rem. 4); especially in Jeremiah and Ezekiel. It is properly pronounced **שָׁבַרְתִּי**, and the vowels of the text belong to the marginal reading (without *Y*) as in the corresponding pronoun. With this is compared the form **שָׁבַרְתִּי** before suffixes (§ 59, 1, c)—1st *com.* sometimes without *Yodh*, as **שָׁבַרְתִּי**, Ps. cxi. 13; Job xlii. 2; 1 Kings viii. 48. This however is found only in *W'itibh*; the *Q'ri* substitutes the full form.—*Plur.* 3d *fem.* **שָׁבַרְתִּי** (or **שָׁבַרְתִּי**) Amos iv. 3.—3d *com.* seldom with the full plural ending *ו* (often in Chald. and Syr.), as **שָׁבַרְתִּי**, Deut. viii. 2, 16, or with a superfluous *z* (after Arabic orthography), as **שָׁבַרְתִּי**, Isa. x. 24. In the Imperfect the form with *ו* is more frequent, see § 47, Rem. 4.

N.B. 5. In connection with the affirmatives **שָׁבַרְתָּ**, **שָׁבַרְתִּי**, **שָׁבַרְתִּי**, the tone is on the penultima, and the word is *Mitt*; with the others it is *Mitra* (§ 15, 3). The place of the tone is shifted, as in several persons by the *Pause* (§ 29, 4), where it is moved backwards and at the same time the vowel of the second syllable, if it had become (.), is restored, as

* Almost all these forms, which in Hebrew are unfrequent, are the word ones in the kindred dialects, and may, with a proper understanding of the stems, be called Chaldaisms, Syriacisms and Arabicisms.

חָשַׁבְתִּי, חָשַׁבְתָּ, חָשַׁבְתָּ; *b*) by *Var. consecutivæ* of the *Perfect*, where it is moved forward one syllable (§ 49, 3).

§ 45.

OF THE INFINITIVE.

1. The Infinitive, originally a verbal-substantive, has two forms. The shorter, in Kal חָשַׁב, is the prevailing form (*Inf. constr.*). In this form it is united with suffix pronouns, and with prepositions (חָשַׁבְתִּי *to kill*, § 132, 2), and takes after it a nominative of the subject or an accusative of the object (§ 133). The longer form (*Inf. absolute, or emphatic*), in Kal חֹשֶׁב, is used when the action of the verb is presented by itself, without direct connection with other words; and most frequently, when the Infinitive, as an *adverbial accusative*, is added to the finite verb for the sake of emphasis. The first is the more original form, and has more of the nature and mobility of the verbal-substantive; the second is somewhat rigid and immovable, expressing the verbal idea more in the abstract. For the details, see Syntax, § 131-133.*

2. In form, חָשַׁב and חֹשֶׁב are distinguished, by a firm-immutable *ו* in the latter, and a mutable *ו* in the former (hence with *suffix*, חָשַׁבְתִּי). In the derived conjugations, except *Heph.* and *Hoph.* the *Inf. absol.* has generally an immutable *ו*, although the *Inf. constr.* has other vowels; e. g. *Piel*, חָשַׁבְתִּי, with חָשַׁב.

Besides חָשַׁב the *Inf. constr.* has the following unusual forms in Kal:

- a) חָשַׁבְתִּי, e. g. חָשַׁבְתִּי *to lie* Gen. xxxiv. 7.
- b) חָשַׁבְתִּי and חָשַׁבְתָּ, חָשַׁבְתָּ (feminine forms from חָשַׁב and חָשַׁבְתָּ); as חָשַׁבְתִּי *to hate*, חָשַׁבְתָּ *to approach* Ex. xxxi. 2, חָשַׁבְתָּ *to pity* Ezek. xvi. 5. (As a verbal noun, the *Inf.* may also take the feminine ending.)
- c) חָשַׁבְתִּי (as in Chaldee); e. g. חָשַׁבְתִּי *to call* Numb. x. 2.

These infrequent forms are in more common use as verbal nouns (§ 84, Nos. 10, 11, 14).

3. A sort of *Gerund* is formed in Hebrew by the *Inf. constr.* with the preposition לְ, as לְחָשַׁב *interficiendo, ad interficiendum*, לְחָשַׁב *ad cadendum* (for to fall).

* In the *Paradigms* the *Inf. constr.*, as the predominant form, is put before the other under the name of Infinitive, *Kal* חָשַׁבְתִּי.

The \dot{h} is here closely combined with the *Inf*, into a grammatical form as is shown by the division of syllables and the use of *Dagheesh leui* namely לֹא-פֹל ($\S 28, 1$), so also לֹא-לֹל , just as in the *Impf* לֹל , לֹלְךָ . On the contrary לֹלְךָ Job iv. 13; לֹלְךָ 2 Sam. iii. 34, where the propositions לֹל and לֹלְךָ are conceived to be less closely connected with the Infinitive; so also לֹלְךָ , as an exception; לֹלְךָ Jer. i. 10.

§ 46.

OF THE IMPERATIVE.

1. The chief form of the Imperative לֹל (לֹלְךָ) is the same that lies also at the basis of the Imperfect ($\S 47$), and which in another view, as Infinitive ($\S 45$), connects itself with the noun.* It expresses only the *second* person, but has inflections for the feminine and the plural. For the *third* person it has no form (see $\S 130$, Rem. 2), and supplies its place by the *jussive Imperfect*; and even the *second* must be so expressed when a negative precedes, as לֹלְךָ לֹל *ne occidas* (not לֹלְךָ לֹל). The proper passive conjugations have no Imperative;† but the reflexives, as *Niphal* and *Hithpaël*, have it.

2. The inflection is analogous to that of the Imperfect, and will be understood from the explanations given below in $\S 47$, 3. Like the Imperfect, the Imperative also has a lengthened and a shortened form, the first in the manner of the *cohortative*, the second after the analogy of the *jussive* (see $\S 48$, 5).

Rem. 1. Besides the form לֹל there is also one with *Patach*, as לֹל (as in the *Inf*, and *Impf*.) 2 Sam. xiii. 5. The *Patach* is regular in לֹל from לֹלְךָ ; see the Paradigm.

2. Less frequently there is found in the first syllable of the feminine and plural form an א (*Qamets-chataph*) instead of the ל , as לֹלְךָ *draw ye* Ex. xxxii. 30; לֹלְךָ *reign thou* f. Judges ix. 10.

* Also the *Inf*, *absol.* is occasionally used, like the Greek Infinitive, for the Imperative ($\S 131$, 4. 1). But this is no ground for taking the Imperative to be properly an Infinitive; for the *Inf*, *absol.* stands also for a Present, Perfect and Imperfect. It might rather be supposed, that the *Imper.* is a shortening of the 2d person of the *Impf* (לֹל from לֹלְךָ); but in reality these three forms are each independent, and have not arisen one from another, but all alike have been formed on the basis of the abstract verb ($\S 39$, 1). The inflection of the *Imper.* may certainly have been borrowed from the *Impf*.

† An *Imper.* is found twice (Ex. xxiii. 19; Jer. xlix. 6) in *Hophal*, but with a reflexive meaning.

3. In the form אָמַרְתֶּם the אָ at times falls away, and then a helping vowel is introduced, as in אָמַרְתָּ *hear ye I. for* אָמַרְתָּ Gen. iv. 23; comp. אָמַרְתָּ *call ye I for* אָמַרְתָּ Rx. ii. 20. The shortening is probably owing to the guttural.

§ 37.

OF THE IMPERFECT AND ITS INFLECTION.*

1. Fragments of the personal pronoun are employed in the inflection of the Imperfect as well as of the Perfect; but in the Imperfect these fragments are *prefixed* (*preformatives*) to the root in the abstract form, viz. the *Inf. contr.* (אָמַר). These formative particles, inasmuch as they stand *before* the verbal form, towards the end of which the tone continually tends, are much more abbreviated than the affirmatives of the Perfect, so that in every case, only one consonant remains (א' , אָ , אָ , אָ), mostly with a very short vowel, viz. vocal Sh'va. But as this is not always sufficient to mark at the same time the distinction of gender and of number, the defect is supplied by additions at the end. Comp. the table, § 40, 2.

2. The derivation and signification, both of the preformatives and affirmatives, are still in most cases clear.

In the 1st *pers.* אָמַרְתָּ , plur. אָמַרְתֶּם , א' is an abbreviation of אָנִי : of אָנִי . This person required no addition at the end.

In the 2d *pers. sing.* the אָ in אָמַרְתָּ is from אָנִי , the א' in אָמַרְתָּ is the sign of the feminine, as in אָמַרְתָּ *thou (feminine, see § 32, Rem. 4)*. In the 2d *pers. plur.* the א' (more fully אָ , see Rem. 4) in אָמַרְתֶּם , is the sign of the plural as in the 3d person,

* The name *Imperfect* is here used in direct contrast with *Perfect*; in a wider sense, therefore, than in the Latin and Greek grammar. The Hebrew *Perfect* denotes, in general, the finished and past, what is come to, past or is gone into effect; but at the same time, that which is represented as perfected, whether extending still into the present, or in reality yet future. The *Imperfect*, on the contrary, denotes the unfinished and continuing, that which is being done or coming to pass, and a future (hence called also *Future*); but also that which is in progress and in continued succession, in past time (the Latin *Imperfect*). This distinction shows itself in the mode of their formation. Thus, in the more objective *Perfect*, the verbal stem precedes, and the designation of the person follows as something subordinate; but in the *Imperfect*, the subject, from which the action proceeds, is expressed by a prefixed pronoun.—A like twofold division of the *conjugation* occurs in the older branches of the Ario family, and is revived again in the Perso and Modern Persian.—See farther, in the Syntax, § 123, ff.

and as in the Perfect also (§44, 1), and is here appropriated to the masculine; * נָּ in נָּפְּלִימָּן is the sign of the plural *feminine* (in Chaldee נָּ), or borrowed from נָּ *etc.*

In the 3d person נָּפְּלִי , the * is less easily explained, there being no clearly corresponding pronominal form in Hebrew. It stands, perhaps, as a stronger consonant for * (from נָּ), properly נָּפְּלִי (comp. נָּפְּלִי for נָּפְּלִי §69). The plur. (fully נָּפְּלִימָּן) is formed by the plural ending נָּ , shortened נָּ . The * in the *feminine* $\text{נָּפְּלִיָּה$, $\text{נָּפְּלִיָּהּ$, which are precisely the same as the second person, may be connected with the feminine ending נָּ .

3. In the course of inflection the final vowel is dropped in some forms, while in others it is retained. In this respect the analogy of נָּפְּלִי is followed by all the other forms which receive no addition at the end, and that of $\text{נָּפְּלִיָּה$ by the forms $\text{נָּפְּלִיָּה$, נָּפְּלִיָּהּ ; analogous to $\text{נָּפְּלִיָּה$ is נָּפְּלִיָּהּ in the Imperative.

Rem. 1. The final נָּ (*Cholem*) is only tone-long (§2, No. 10, 3), as in the *Inf.* and *Impec.* Hence, a) The examples in which it is written fully are very rare, and are to be regarded as exceptions. b) Before Maqqeph it becomes Qameis-chataph; e. g. נָּפְּלִיָּהּ and he wrote there, Josh. vii. 32. c) It becomes vocal Sh'va before the affirmatives נָּ and נָּ . In the few instances in which it remains before such affirmatives, the pointing becomes נָּ , because it stands close before the pause, e. g. נָּפְּלִיָּהּ *yele-path* (they will judge), Ex. xviii. 26; Ruth ii. 8; comp. Prov. xiv. 3.

N. B. 2. This *Cholem* is confined, almost exclusively, to verbs *middle* A, like נָּפְּלִי . *Intransitive* verbs (*middle* E and O) take נָּ (*Potlock*) in the Imperf., as נָּפְּלִי to be great, *Impf.* נָּפְּלִי ; נָּפְּלִי to be small, *Impf.* נָּפְּלִי . Sometimes both forms exist together; the *Impf.* with נָּ is then transitive, and that with נָּ intransitive. E. g. נָּפְּלִיָּהּ he will cut off, will reap; נָּפְּלִיָּהּ he will be cut off, i. e. will be short. So also נָּפְּלִיָּהּ , *Impf.* נָּפְּלִיָּהּ to subdue; *Impf.* נָּפְּלִיָּהּ to be subdued. Ex. xvii. 13; Job xiv. 19. More seldom both occur without any difference in signification; e. g. נָּפְּלִיָּהּ and נָּפְּלִיָּהּ he will live. In the irregular verbs, the *flexible* נָּ (*Thema*) is also found in the final syllable, as נָּפְּלִיָּהּ for נָּפְּלִיָּהּ . These three forms of the Imperfect are called *Impf. O*, *Impf. A*, *Impf. E*.

3. For the 3d plur. *Impf.* נָּפְּלִיָּהּ occurs in three instances (as if to distinguish it from the 3d pers.), the form נָּפְּלִיָּהּ , as in Chaldee and Arabic. E. g. נָּפְּלִיָּהּ they will arise, Dan. vii. 22; comp. Gen. xxi. 39; 1 Sam. vi. 12. In several instances נָּפְּלִיָּהּ seems to have been used improperly for the 3d pers. singular, Ex. i. 10; Judg. v. 26 (and accord-

* This is also the proper gender of the plural syllable נָּ , נָּ . It is true that in the Perf. the Hebrew employs it for both genders; but in the kindred tongues, it stands even in the Perf. for the masculine alone; as in Syriac, *mar, qadish, faw, gadish*, in Arabic, *mar, qadish, faw, gadish*.

first person (with unimportant exceptions), while its shortened form is confined to the second and third. In Hebrew, however, the short-spoken Jussive is not always orthographically distinguished from the common form of the Imperfect.

In Arabic the distinction is always clear. Besides the common Indicative Imperf. *yafʿulu*, it has, *a*) a Subjunctive, *yafʿulu*; *b*) a Jussive *yafʿal*; and *c*) a so-called *Imperf. energetic*, *yafʿalun*, which is nearly related to the Heb. Cohortative.

3. The characteristic of the *Cohortative* is a long *ā* (אָ), appended to the first person; e. g. אֶפְעֹל for אֶפְעַל. It is found in all the conjugations and in all classes of regular and irregular verbs (except in the *Passives*), and has the tone wherever it is taken by the affirmatives אֲ and אֵ, and hence it affects the final vowel in precisely the same manner as these do. E. g. in *Kal*, אֶפְעֹלָא; in *Piel*, אֶפְעֹלָי; Ps. ii. 3; but in *Hiphil*, אֶפְעִילָא.

Very rarely, the diller sound אָ takes the place of אֵ (127, Rem. *4), e. g. 1 Sam. xxviii. 15; Ps. xx. 4. As rarely is it attached to the third person (Is. v. 19; Ex. xxiii. 20; Ps. xx. 4). The second person, however, receives it in the Imperative. See No. 5.

אָ denotes, as accusative ending to a noun, *motion or tendency towards a place* (190, 2); and after the same analogy, the *Cohortative* with this ending expresses *effort* and the *direction of the will to an action*. Accordingly it is used especially to express *excitement of one's self, determination, wish* (as Optative), &c. (see §128).

4. The *Jussive* occurs only in the second and third persons. Its form is often orthographically the same as that of the Indicative; e. g. יִפְעֹל, as Indic. *he will kill*, as Jussive *let him kill*. It is sometimes, however, plainly distinguished by the orthographic shortening of the form, as will be shown in every instance in the appropriate place. In the regular verb, it is externally distinguished from the Indicative only in *Hiphil*; Indic. אֶפְעִיל, Jussive אֶפְעִל. It is found in *Kal* and *Hiphil* of verbs פִּי, as אֶפְעִל and אֶפְעִל for אֶפְעִיל and אֶפְעִיל; and in all the conjugations of verbs פִּי, where it consists in the removal (*apocope*) of the ending אָ; e. g. אֶפְעִל for אֶפְעִיל. (The name *Future apocopated*, derived from the mode of forming it in verbs פִּי, is applied generally to this form of the Imperfect.) But in all cases the plural forms of the *Jussive* coincide with the common, except that the ending יָ is

excluded. So also the 2d sing. fem., as תִּנְּלִי, תִּמְצִי, תִּקְבְּלִי, &c.; and all forms, sing. and plur., with pronominal suffixes, as יִשְׁמְרֶנּוּ *Indicative Jer.* xxxviii. 15, *Jussive xli.* 8.

In signification this form is similar to the other, with some modification occasioned by difference of person. In general it is used where a *command*, *wish*, or *condition* is expressed.

5. The persons of the Imperative, as it is allied in form and meaning to the Imperfect, are also lengthened (by הֶ-) and shortened, in a manner perfectly analogous. So also the Arabic has an *Imperatious energicus*. In most conjugations only one of these forms is found, in others both are employed. The lengthened *Imp.* occurs, e. g. in Kal of the regular verb, as שָׁמְרוּ, תִּמְצְאוּ, שִׁמְרוּ, תִּקְבְּלוּ; the shortened *Imp.* in verbs הֵב, as הֵב for הֵבֵה; both together in Hiphil, as הִשְׁמְרוּ and הִקְבְּלוּ for הִקְבְּלוּ. The signification of these forms is not always so strongly marked as in the Imperfect. The longer form, however, is often emphatic, as עֲמֹד *stand up*, קִמְּךָ *up!* יֵד *give*, הִנֵּה *give up*.

[49.]

PERFECT AND IMPERFECT WITH ו CONSECUTIVE

1. The use of the two tenses, as will more clearly appear in the Syntax (§ 126, 127), is by no means confined to the expression of the past and the future. One of the most striking peculiarities in their use, and, indeed, in the Hebrew diction generally, is this: that in continued narrations of the past, only the first verb stands in the Perfect, the narrative commencing with the *Perf.* and proceeding with the *Impf.*; and, on the contrary, continuous description of the future is commenced with the *Impf.* and proceeds with the *Perf.* Gen. i. 1: *In the beginning God created (Perf.) the heavens and the earth.* Ver. 3: *And God said (Impf.), Let there be light, and there was (Impf.) light.* Ver. 4: *And God saw (Impf.), &c.* Just the reverse in Is. vii. 17: *Jehovah will bring (Impf.) upon thee, and upon thy people, and upon thy father's house, days, such as have not come since, &c.* Ver. 18: *And it will happen (Perf. יִהְיֶה) on that day . . .* Ver. 19: *and they will come (Perf.).* This progress of time, this succession of thought, is usually indicated by the *Var copulative*; with a change, however, partly affecting the form of the

Vav, and partly that of the Perfect and Imperfect to which it is prefixed.*

2. The *Vav consecutive* of the Imperfect is the most important. This *a*) is regularly prefixed with *Patach* and a *Daghesh forte* in the next letter, as וַיַּחַד and he killed, but to the 1st pers. sing. with *Qamets* (according to §22, 1), as וַיַּחַד and I killed [see another exception with *Daghesh forte* omitted, as וַיָּחַד and וַיָּחַד , in §20, 3, *b*]; *b*) it takes a shortened form of the Imperfect, when that exists (comp. §48, 4), e. g. in *Hiphil* וַיָּחַד (§53, Rem. 4), and often at the same time draws the tone back to the penultima, as וַיָּחַד , shortened וַיָּחַד , with *Vav consecutive* וַיָּחַד (and he died), §67, Rem. 2, 7; §68, 1; §69, Rem. 3; §71; §72, Rem. 4, 7; §73, Rem. 2† To the 1st pers. on the contrary, especially in the sing., the ending וַיָּחַד is often appended, but chiefly in the later books; e. g. וַיָּחַד and I plucked out, *Ezra* ix. 3. See more in §129.

This *ו* is a strengthened form of *Vav copulatives* (comp. וַיָּחַד , וַיָּחַד , וַיָּחַד , where the prepositions ו , ו , ו are strengthened in a similar way), in the sense of *and then*, *and so*.

The drawing back of the tone is found also in similar connections, like וַיָּחַד ; and the shortening of the verb at the end (*apocope*) is merely an accidental coincidence with the form of the *Imperfect*, though it seems to have favored the increasing use of the *Cohortatives* form in the first person.‡

3. As the opposite of the above, we have *Vav consecutive of the Perfect*, by which it is joined to a preceding Imperfect. In form it is the usual *Vav copulative* (*ו*), e. g. וַיָּחַד (after *Impf.*)

* Since it affects in some measure the use of the tenses, it is called by grammarians *Vav conversivus* (i. e. converting the *Impf.* into the *Perf.*, and the *Perf.* into the *Impf.*). The name *Vav consecutive* is more appropriate, since it essentially denotes sequence or progress.

† Also the forms in *ו* and *ו*— occur very seldom after *Vav* conj., וַיָּחַד *Jdg.* viii. 1; *Ex.* xiv. 8.

‡ The opinion of earlier grammarians, that וַיָּחַד is a contraction of וַיָּחַד וַיָּחַד (which was explained, it happened that he killed), is in every respect erroneous, and is now antiquated. The *ו* is always an emphatic *and*; and when it begins entire divisions and books of the Old Testament, it indicates, that they were either originally connected with what goes before, or have been brought into connection with *Ex.* g. *Levit.*, *Sam.*, *Josh.*, *Jud.*, 1 and 2 *Sam.*, *Isa.*, *Jer.*; just as some other books, for a like reason, begin with the simple copula *ו* (*Ex.*, 1 *K.*, *Ezra*).—Equally false is its derivation according to some, from וַיָּחַד וַיָּחַד .

and it will be; but it has generally the effect of shifting the tone to the last syllable, in those verbal forms which would otherwise have it on the penultima,* e. g. *וָיֵצֵא* *I went*, *וְיֵצֵא* (with preceding Impl.) and *I will go*, Judges i. 3; *וְיִבְרָכְךָ* Perf., *וְיִבְרָכְךָ* and it shall divide, Ex. xxvi. 33. See more on the use of the Perfect, in § 126.

This shifting forward of the tone does not always take place, and the exceptions are sometimes strange. It is omitted, specially, a) in the 1st pers. pl. *וְיִשְׁמְרֶנּוּ* Gen. xxxiv. 16; b) in verbs *לָא* and *לָהּ*; e. g. *וְלָאֵהָ* Ex. xxvi. 4, 6, 7, 10 ff. (on the contrary, *וְיִשְׁמְרֶנּוּ* the 9th and other verses).

§ 50.

OF THE PARTICIPLE.

1. Kal has two forms of the Participle, viz. an *active*, called also *Post*, and a *passive* or *Pa-ul* (*פָּעוּל*).†

The latter is to be regarded, without doubt, as a remnant of a lost passive form of *פָּעַל*. In the Aramaean the passives of Piel and Hiphil are in like manner lost, except in the participles.

2. In intransitive verbs *mid. E* and *mid. O*, the active Participle of Kal coincides in form with the Perf. 3d sing.; as *שָׁנָה* sleeping from *שָׁנָה*, *יָרֵא* fearing from *יָרֵא*. Comp. the formation of the Participle in *Niphal*, § 51, 1. But in verbs *mid. A*, it has the form *פָּעֵל*; in which the *ê* is a corruption of the original *â* (*yâtel* from *qâtel*, § 9, 10, 2), and is immutable. (The form *פָּעֵל* is in common use only as a verbal noun, § 84, 1.) In *Piel*, *Hiphil*, and *Hithpael*, the Participle is formed after a different manner.

3. Participles form their feminine and plural like other nouns (§ 87, 94).

Recl. 1. An infrequent form is *פָּעוּלָהּ* *proculdemia* Ps. xvi. 5 (the *פָּעוּלָהּ* from *פָּעַל*), comp. *פָּעוּלָהּ* 2 Kings viii. 21, and the prop. n. *פָּעוּלָהּ* 1 Chron. xxviii. 30. Many reckon here also *פָּעוּלָהּ* Is. xxix. 14, xxxviii. 5; but this is rather the 3d sing. impl. Hiphil of *פָּעַל*. Comp. a quite similar construction Is. xxviii. 16. The Cholem in *פָּעוּלָהּ* is unchangeable, though

* Whether the hastening of the tone forward expresses the reference to the future, and, on the contrary, the shifting of it backward, a close connection with what is past, is left undecided.

† The Jewish grammarians call the participle also *פָּעוּלָהּ* (middle word, *ya* not in the sense of the Latin name; but as used for a present tense, and accordingly holding the middle place between the Perfect and the Imperfect) § 134, 21.

It is generally written *defectively*. The form נִשְׁתָּה, Is. xii. 7, for נִשְׁתָּה is explained by § 29, 3, A.

2. The participle in the passive form has not unfrequently an active signification, especially when it belongs to an intransitive verb, which cannot take a passive meaning. Compare in English *ripen, flower*. This נִשְׁתָּה means *holding* (not *held*), Cant. iii. 8. נִשְׁתָּה *confirms* for *confessed*, Ps. cxii. 7. Comp. the deponent verbs in Latin.

B. DERIVED CONJUGATIONS

§ 51.

NIPHAL.

1. The full characteristic of this conjugation is the syllable נִ (in the corresponding seventh conjugation in Arabic نَسْ) prefixed to the ground-form. It appears only in the *Inf. constr.* נִשְׁתָּה, contracted from נִשְׁתָּה. With the *Inf.* are connected, in form, the *Imp.* נִשְׁתָּה and the *Impf.* נִשְׁתָּה, contracted from נִשְׁתָּה. In the *Perf.* the (less essential) *He* has been suffered to fall away, and only Nun remains as the characteristic, hence נִשְׁתָּה. This applies also to the Participle, which is distinguished from the Perfect only by the long (), as נִשְׁתָּה, fem. נִשְׁתָּה or נִשְׁתָּה. The inflection of Niphal is perfectly analogous to that of Kal.

Niphal may be distinguished in the *Perf.* and *Part.* by the Nun prefixed; in the *Imp.* *Inf.* and *Impf.* by the *Daghesth* in the first stem-letter. The same marks are found in the irregular verbs; except that where the first stem-letter is a guttural, *Daghesth forte* must be omitted (§ 63, 4). In consequence of this omission, the preceding vowel is made long (§ 22, 4).

2. In *signification*, it bears a resemblance to the Greek *middle voice*; and hence a) It is primarily *reflexive* of Kal, e. g. נִשְׁתָּה; to look to one's self, to beware, φυλάσσεσθαι, נִשְׁתָּה to hide one's self; often of emotions which act upon the subject, e. g. נִשְׁתָּה; to trouble one's self, to grieve, נִשְׁתָּה; to bewail one's self, to bewail, comp. ὀδυρσέσθαι, lamentari, contristari. b) Then it frequently expresses reciprocal action, as נִשְׁתָּה; to contend with another at law; נִשְׁתָּה; to counsel, Niph. to consult together; comp. the middle and deponent verbs βουλευέσθαι, μάχεσθαι (נִשְׁתָּה), utterari, luctari, preliari. c) It has also, like ἡὺς ποῦ (§ 54, 3, c) and the Greek *middle*, the signification of the active with the addition of *self*, for one's self, e. g. נִשְׁתָּה; to ask for one's self (1 Sam. xx. 6, 25), precisely like αἰτοῦμαι ὁ εἰς ἑαυτόν,

ἑδύσασθαι *ζιτῶντι* to put on (one's self) a coat. Here, instead of the accusative (*acc.*), the remote object (expressed by the dative, *sibi*) lies in the idea of the conjugation. *d*) It is often also passive of Kal, e. g. *לָּבִי* to bear, Niph. to be born; likewise of Piel and Hiphil, when Kal is intransitive or not in use, e. g. (from *לָּבִי* to be in honor) Piel to honor; *לָּבִי* in Piel to conceal, Hiph. to make disappear, to destroy; Niph. passive of each; and in this case its meaning may again coincide with Kal (*לָּבִי* Kal and Niph. to be sick) and even take an accusative (§ 138, 2, Rom. 1).

Examples of denominatives are; *לָּבִי* to be born a male, Ex. xxxiv. 19, from *לָּבִי* a male; *לָּבִי* cordatum fieri, Job xi. 12, from *לָּבִי* cor.

The older grammarians have represented Niphal as the proper Passive of Kal. This representation, however, is decidedly incorrect. Niphal has not the characteristics of the other passives. There are still found in Kal traces of another passive form (§ 50, 1); and the Arabic has an independent conjugation, corresponding with Niphal (*ingatala*), which has its own Passive; nay, in Hebrew itself there is probably a trace of the Passive of Niphal in the form *לָּבִי*, Is. lix. 3; Lam. iv. 14. According to the usage of the language, the passive signification is certainly a very common one; but it was first derived from the reflexive. The *לָּבִי* prefixed has the force of a reflexive pronoun, like *לָּבִי* in Hith-pael.*

Rem. 1. The Inf. absol. *לָּבִי* connects itself in form with the Perfect, to which it bears the same relation as *לָּבִי* to *לָּבִי*. Examples of this form, *לָּבִי* rogando 1 Sam. xx. 6, *לָּבִי* desiderando Gen. xxxi. 30; of the other, *לָּבִי* Jer. xxxii. 4; once *לָּבִי* exaudiendo Ez. xiv. 3. The * in the final syllable (which is essentially long), the infinitive form has also in Piel and Pu'al, and it resembles, in this respect, several Arabic infinitives, in which there is a corresponding *a*. Not unfrequent is the form *לָּבִי* as Inf. absol.; e. g. Num. xv. 31; Deut. iv. 26; 1 K. xx. 19.

2. In Pu'al, Pattach often takes the place of *Thet* in the final syllable, e. g. *לָּבִי* and he was weaned, Gen. xxi. 8; as also in other cases (see p. 65). In the second and third persons plural feminine, the form with Pattach is more common than that given in the Paradigm, e. g. *לָּבִי* they shall be remembered, Is. lxxv. 17; but these forms are unfrequent.

3. When the Impf., or the Inf., or the Imp. is immediately followed

* In other languages, also, may be observed the transition of the reflexive into the passive. So in Sanscrit and in Greek, it is still clear, how the formation of the middle precedes that of the passive. The *r*, in the termination of the Latin passive, is the reflexive pronoun *se*. In the old-Slavic and Bohemian, *se* stands for *autem*; in the Dacotomian, *se* *me* laude = I am praised. See *Philologisches Archiv*, Th. 1, S. 133 ff. Th. 2, S. 92. *Bojss's Vergleichende Grammatik*, S. 460 ff.

by a word of one syllable, the tone is commonly drawn back upon the penultima, and consequently the final syllable, losing the tone, takes *Seghol* instead of *There*. E. g. סָבַח בְּעֵינָיו *he stumbled at it*, Ex. xxxiii. 12; $\text{וַיִּשְׁמָע וַיִּשְׁמָע}$ *and he heard him*, Gen. xxi. 21, comp. $\text{וַיִּשְׁמָע וַיִּשְׁמָע}$ *and God heard*, 2 Sam. xxi. 14; xxiv. 25. In a few words this form with the retracted tone has become the usual one; as קִימוּ *take heed*, Ex. xxxii. 31; וַיִּלָּחֶם *and he fought*, Num. xxi. 1.

4. A frequent form of the 1st pers. is אֶפְעֶלֶם , as אֶפְעֶלֶם *I will be found*, Ex. xiv. 3, אֶפְעֶלֶם *I swear*, Gen. xxi. 24. Comp. § 60, Rem. 3.

§ 52.

PIËL AND PUAL.

1. The characteristic of this conjugation (Arab. *Conf.* II. *gattala*, Aram. בָּעַז) is the *doubling of the middle stem-letter*. In the active, the Impf. בָּעַז and the Part. בָּעֶזֶז (whose preformatives retain their original *Sh'va*) are formed, according to the general analogy, from the Inf. and Imp. בָּעַז . The passive (Pual) has a more obscure vowel, of the 3d class, under its first radical, and *a* under the second. In other respects the active and passive follow the same analogy. In the inflection of the Perfect of Piël, *Pattach* takes the place of *There* in the first and second persons (בָּעַז , בָּעַזְתָּ , בָּעַזְתָּ), which, properly, have for their basis the form בָּעַז . See Rem. 1.

The עֶ which occurs also in the succeeding conjugations in the characteristic of the Part. is related to מֶה *who? — whoever, one who*.

Piël and Pual are throughout distinguished by the *Daghesk in the middle stem-letter*. It is omitted only in the following cases: a) Always when this letter is a guttural (§ 64, 3). b) Sometimes, though rarely, when this letter has *Sh'va* (§ 29, 3 b); as וַיִּשְׁמָע Job xxxvii. 3, for וַיִּשְׁמָע *he directs it*; וַיִּשְׁמָע for וַיִּשְׁמָע Ex. xxii. 7; xxxi. 4; then also the omission is at times indicated (§ 10, 2. Rem.) by a Cheneph under the *littera dagemanda*; e. g. וַיִּשְׁמָע for וַיִּשְׁמָע *she is taken* Gen. ii. 23; comp. ix. 2; Judges xvi. 10. In the Impf. and Part. the *Sh'va* under the preformatives may also serve as a mark of these conjugations.

2. *Significations of Piël.* a) It denotes *intensity and repetition* (comp. the *Nomina intensiva* and *iterativa*, which are also formed by doubling the middle stem-letter, [§ 84, 6-9]);* e. g.

* Analogous examples, in which the doubling of a letter has an *intensive force*, are found in the German words *suchen*, *suchen*; *streichen* (*strings*, Anglo-Saxon *strecan*), *streichen*; comp. *Streich*, *Streiche*; *Winken*, from *wachen*; others in which it has the *resolutive* signification, are *stehen*, *stehen*; *wachen*, *wachen*; in Greek,

פָּתַח to laugh, Piél to sport, to jest (to laugh repeatedly); **שָׁאַל** to ask, Piél to beg; hence it denotes that the action is performed upon many, as **קָבַר** to bury (one), Gen. xxiii. 4, Piél to bury (many), 1 K. xi. 15. (So in Syriac frequently.) This signification of Piél is found with various shades of difference, as **פָּתַח** to open, Piél to loose; **סָפַר** to count, Piél to recount. With the eager pursuit of an object is connected the influence which the subject of it exerts upon others. Hence, *b*) It has a causative signification (like Hiphil), e. g. **לָמַד** to learn, Piél to teach. It often takes the modifications expressed by *to permit, to declare or to regard, to help*, as **חָיָה** to let live; **פָּדַע** to declare innocent; **יָלַד** to assist in child-bearing. *c*) Denominatives are frequently found in this conjugation, which in general mean *to make a thing* (sc. that which the noun expresses), or *to be in any way occupied with it*; as from **קָן** nest, **קָנָה** to make a nest; from **פָּךְ** dust, **פָּקַד** to throw dust, to dust. It also expresses the taking away or injuring the thing or part of which the noun is the name (as *to head*, old Engl. for *behead*, to skin), e. g. **פָּרַס** (from **פָּרֶס** a root) to root out, extirpate; **נָנַח** (from **נֶחֱל** tail) properly to injure the tail, hence to rout the rear-guard of an army; **שָׂרַף** to remove the ashes. So also in verbs whose origin cannot be traced to a noun, e. g. **סָבַל** to stone, and also to remove the stones, sc. from a field.*

The significations of the passive will present themselves spontaneously, e. g. **גָּנַב** to steal, Piél to steal, Pual to be stolen.

In Piél the proper and literal signification of a word is often retained when Kal has adopted a figurative one, the former being the stronger and more prominent idea. E. g. **רָפָא** in Piél to see up, in Kal to heal; **קָטַע** Piél to cut, to hew out, Kal to form, to make; **נָחַץ** Piél to uncover, Kal to receipt.

In an intransitive sense, Piél occurs as an intensive form, but only in poetry, as **פָּרַץ** frangi Jer. ii. 36; **פָּתַח** to be open Is. xlviii. 9; lx. 11; **פָּרַח** to be drunken, Is. xxxiv. 5, 7.

פָּתַח to bring to an end, from the stem *פָּתַח* to end, *פָּתַח* to begin, and to bear, from *פָּתַח* to come into being. The above examples from the German show also that *ch* when doubled takes the form of *ck*, *ch* is accordance with the laws relating to the English in Hebrew (§ 12, 3).

* In Arabic, Denominatives of Conj. II. often express injury done to a member, the removal of vermin or of any injurious thing. This force is not wholly wanting also in the simplest Conj. I. Comp. Hebrew Kal **פָּרַס** (from **פָּרֶס**) = lay and will grain; Lat. *caueri*, *proderi*, &c.

N. B. *Rem.* 1. The Perf. Piel has frequently (—) in the final syllable instead of (·), e. g. שָׁח to destroy, שָׁחַרְרַף to break in pieces. This occurs especially before *Maqqeph* (Eccles. ix. 15; xii. 9) and in the middle of a period, when other words immediately follow; but at the end of a period, there is the more common vowel. Compare שָׁחַרְרַף (a. xlix. 2) with שָׁחַרְרַף Josh. iv. 14; Ruth. iii. 1. Some verbs have *Seghol*, viz. שָׁחַרְרַף to speak, שָׁחַרְרַף to atone, שָׁחַרְרַף to wash clothes.

A single instance of (—) in the first syllable (after the manner of the Chaldee) is found in Gen. xii. 51, שָׁחַרְרַף to cause to forget, occasioned by the play upon the name שָׁחַרְרַף . Compare the quadriliteral שָׁחַרְרַף , which is analogous, in form, with Piel (§ 56).

2. The Impf. Inf. (and Impf. when followed by *Maqqeph*, generally take *Seghol* in the final syllable, e. g. שָׁחַרְרַף he seeks for himself Is. xl. 20; שָׁחַרְרַף sanctify to me Ex. xiii. 2. So in Hithpaël. In the 1st pers. sing. Impf. besides שָׁחַרְרַף there occurs also (very seldom) the form שָׁחַרְרַף Lev. xxvi. 33, and שָׁחַרְרַף Zech. vii. 14 (according to § 23. 2, *Rem.* 2). With *Var. cons.* we have also שָׁחַרְרַף for שָׁחַרְרַף Judges vi. 6. Instead of שָׁחַרְרַף are found such forms as שָׁחַרְרַף , e. g. Is. lii. 16; xlii. 18.

3. The Inf. abs. Piel has sometimes the separate form given in the paradigm, as שָׁחַרְרַף castigando; Ps. cxviii. 18; but far more frequently that of the Inf. constr. שָׁחַרְרַף .

4. In Pual instead of Qubhuts is found less frequently Qamets-character, e. g. שָׁחַרְרַף dyed red Nah. ii. 4; comp. iii. 7; Ps. xciv. 20. It is merely an orthographic variation, when Shureq takes the place of Qubhuts, as שָׁחַרְרַף Judges xviii. 29.

5. An Inf. abs. Pual we find שָׁחַרְרַף Gen. xl. 15. An Inf. constr. Pual does not occur in the regular verb.

6. The Part. Pual sometimes occurs without the prefix שָׁ ; it is then distinguished, like the Part. Nph., only by the Qamets in the final syllable, e. g. שָׁחַרְרַף takes 2 Kings ii. 10; comp. שָׁחַרְרַף for שָׁחַרְרַף Judg. xiii. 8 also Eccles. ix. 12; Hos. i. 6. 8; Prov. xxv. 9.

153.

HIPHIL AND HOPHAL.

1. The characteristic of the active is הִ , in the Perf. הִי , making a closed syllable with the first radical, and הִ (—) inserted after the second. From the Inf. הִיִּי are formed the Impf. and the Part. הִיִּי , הִיִּי , for הִיִּי , הִיִּי (§ 23. 4). In the passive, הִ is uttered with an obscure vowel, and the second syllable takes הִ in place of הִ ; הִיִּי or הִיִּי , Impf. הִיִּי or הִיִּי , Inf. absol. הִיִּי ; in other respects the formation is analogous to the inflection: it is only to be noted, that in the 1st and 2d pers. Perf. the הִ falls away and Patach takes its place, as הִיִּי , הִיִּי ; which is explained by the analogy of the Ara-

mean (שָׁפַח), and of the Arabic (سَفَحَ), where the *u* is not found. It is not an essential characteristic of the form, and undoubtedly arose from an originally shorter vowel.

The marks of this conjugation are, therefore, in the *Perf.* Impf. and Inf. the prefix שִׁ; in the Impf. and Part. the vowel under the preformative, which in Hiphil is *Patach*, in Hophal *Qibbutz* or *Qamets chataph*.

2. *Significations of Hiphil.* It is properly *causative* of *Kal*, and in this sense is more frequently employed than Piél (152, 2, b), e. g. שָׁפַח to go forth, Hiph. to bring out of, to lead forth; שִׁבַּח to be holy, Hiph. to sanctify. When *Kal* is transitive, Hiph. takes two accusatives (§ 139, 1). Frequently Piél and Hiphil are both in use in the same signification, as נָחַשׁ to perish, Piél and Hiph. to destroy; but generally only one of them is found, or they have some difference of signification, as in נָחַשׁ to be heavy, Piél to honor, Hiph. to make heavy. Intransitive verbs merely become transitive, e. g. שָׁחַח to bow (intrans.), Hiph. to bow (trans.).

The causative and transitive signification of Hiphil is employed, in accordance with a mode of conception familiar to the Hebrew, for the expression of ideas, which take in other languages an intransitive form. Especially was any change in one's habit of body conceived (and often rightly) by the Hebrew as the result of personal agency, and was represented, in the mode of expression, as produced by the individual himself; e. g. שָׁחַח Hiph. to become fat (properly to produce fat); שִׁבַּח and שִׁבַּח Hiph. to become strong (properly to develop strength); שָׁחַח Hiph. to become feeble. After the same analogy שָׁחַח, Hiph. to become rich (properly to make, to acquire, riches); and particularly, words which express the taking of a new color, as נָחַשׁ to become red, נָחַשׁ to become white, &c. Moreover, what is merely state or condition becomes, in the Hebrew mode of conception, an act; e. g. שָׁחַח not to be silent, but properly to keep silence (silentium facere, Pila.); שָׁחַח quietum agere, שָׁחַח to prolong (one's stay), to tarry. In such cases there is often an ellipsis, as שָׁחַח to deal well, שָׁחַח to do wickedly, properly to make good, or bad (as, שָׁחַח, שָׁחַח, which are also often expressed).

These remarks apply also to *Denominatives*, i. e. the verb often expresses the idea of producing or putting forth that of which the original noun is the name; e. g. שָׁחַח to put forth roots, שָׁחַח to put forth

* The verb שָׁחַח to make, is employed in the expression of the same idea, e. g. to make fat (fatuare), for, to produce fat upon his body, Job xv. 27; to make fruitful, to make branches, for, to produce, to put forth, Isa. xlv. 7; Job xlv. 7. Compare in Latin corpus facere, Justin. II, 8; robur facere, Hist. Nat. Afr. 22. Solinus, distilas, facere, Pila., and in Italian far corpo, far forza, far frutto.

Arise. It also expresses the active use of a member, as שָׁמַעְתִּי to listen (properly to make ears); שָׁחַחְתִּי to chatter, to slander (after the same analogy, properly to make tongue, to use the tongue freely).

3. The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*, e. g. פָּתַח potuit, Impf. *Hoph. potens* *Act*, i. c. *potuit*.

Rem. 1. Only the Perfect of Hiphil retains always the ה — of the final syllable (in 3d pers. sing. and plur.); the Imp. and Impf. often take — instead of it, in the 3d and 3d m. sing. (in Chaldees the usual form), although usage generally makes a distinction between forms with ה and $\text{הֵ$. There is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and with gutturals it is changed into *Patach*. The *Inf. abs.* has a firmer and longer ה . More particularly:

2. The *Inf. abs.* has generally *There* with and without *Yodh*; as שָׁחַחְתִּי Judg. xvii. 3; פָּתַחְתִּי Ex. viii. 11; שָׁחַחְתִּי Amos ix. 8. Strictly Chaldees, with א instead of the ה , is שָׁחַחְתִּי mine argento Jer. xiv. 2. Indrequent exceptions, in which the form with *There* stands for the *Inf. abs.*, are found in Deut. xvi. 12; xxiii. 5.

3. The *Imp.* but seldom takes the form שָׁחַחְתִּי (Ps. xciv. 1 in pause, perhaps also Is. xliii. 5); instead of it, the shortened and the lengthened forms שָׁחַחְתִּי (= tone-long) and שָׁחַחְתִּי , as שָׁחַחְתִּי , make *Inf. abs.* attend! The first takes *Seghol* before *Migpash*, as שָׁחַחְתִּי Job xxii. 21. שָׁחַחְתִּי and שָׁחַחְתִּי are never shortened.

N. B. 4. In the *Impf.* 3d and 3d m. sing. the form with — is the usual one for the *Inf. abs.*, as שָׁחַחְתִּי make not great Obad. 12, שָׁחַחְתִּי let him cut off Ps. xli. 4; and also with ה consec., as שָׁחַחְתִּי and he divided Gen. i. 4. Before *Migpash* this *Taer* becomes *Seghol* as שָׁחַחְתִּי and he held him Judg. xiv. 4. In the plural, the full forms are used for the jussive also, and with ה consec.; as שָׁחַחְתִּי and they pursued Judg. xviii. 22. The single exceptions, where ה (as in Aramian) is shortened to vocal *Sh'va*, are שָׁחַחְתִּי Jer. ix. 2, שָׁחַחְתִּי 1 Sam. xiv. 23; xxxi. 2. The defective mode of writing *Chirya*, e. g. שָׁחַחְתִּי , is not an essential variation.

5. The form of the Part. with (—) in the sing. is doubtful (Is. lili. 3); but perhaps the plurals שָׁחַחְתִּי dreamers Jer. xxix. 8, שָׁחַחְתִּי helpers 2 Chron. xxviii. 23, are derived from this form. The fem. is שָׁחַחְתִּי , e. g. שָׁחַחְתִּי Lev. xiv. 21. Comp. Gen. xxv. 8.

6. In the Perf. are sometimes found the forms שָׁחַחְתִּי we have reproached 1 Sam. xxv. 7, and שָׁחַחְתִּי I have stained (with א as in Aram.) Is. lxiii. 2, comp. Job xvi. 7.

7. In the Impf. and Part. the characteristic ה regularly gives place to the preformatives, as שָׁחַחְתִּי , שָׁחַחְתִּי , but not in prepositions in the Inf. שָׁחַחְתִּי , because their connection with the ground-form is less intimate than that of the preformatives. To both rules there are some few exceptions. שָׁחַחְתִּי he will save Ps. cxvi. 6, for שָׁחַחְתִּי , שָׁחַחְתִּי he will praise for שָׁחַחְתִּי (in verbs ה only); on the contrary שָׁחַחְתִּי for שָׁחַחְתִּי to sleep Ps. cxvi. 7, שָׁחַחְתִּי for שָׁחַחְתִּי to cause to faint, 1 Sam. iii. 33, comp. Is. xxvii. 11; Ps. lxxviii. 17.

N. B. 8. The *tan*, in Hiphil, does not fall on the affirmatives נָא , וְנָא , and וְנָא . They take it, however, in the Perf. when *For* consecutive is prefixed, as $\text{וְנָא יִשְׁמְרוּךָ}$ Ex. xxvi. 33.

9. In the Passive (*Hophal*) Perf., Impf., and Part. וְ (וְ) is found in the first syllable as well as וְ (וְ), וְנָא , but not so often in the regular verb, e. g. וְנָא Ex. xxxii. 32, and וְנָא xxxii. 19; וְנָא Part. וְנָא 2 Sam. xx. 21, and וְנָא Is. xiv. 19; but verbs וְ have it constantly, as וְנָא (according to § 9, 9, 2).

10. The Inf. abs. *Hophal* (as in *Hiphil*) has (וְ) in the final syllable; e. g. וְנָא *fasciando* Ex. xvi. 4; וְנָא *nutriendo* Jos. ix. 24. Of the Infinitive construct there occurs no example in the regular verb.

11. On the Imp. *Hophal*, see § 46, 1, note (1).

§ 54.

HITHPAEL.

1. This conjugation connects itself with Piel, inasmuch as it prefixes to the form וְ the syllable וְ (Chald. וְ , Syr. וְ), which, like וְ in Niphal, has undoubtedly the force of a reflexive pronoun (§ 51, 2, Rem.).

2. The וְ of the syllable וְ suffers the following changes, as also in *Hithpaël* and *Hithpaël* (§ 55):

- a) when the first radical of the verb is a sibilant (ס , ז , ש), it changes places with וְ (§ 19, 5), as וְנָא *to take head*, for וְנָא , וְנָא *to be burdened*, for וְנָא . With ז , moreover, the transposed וְ is changed into the more nearly related ז , as וְנָא *to justify one's self*, for וְנָא . (Single exception in Jer. xlix. 3.)
- b) before וְ , ז , and ז , it is assimilated (§ 19, 2), e. g. וְנָא *to converse*, וְנָא *to cleanse one's self*, וְנָא *to conduct one's self uprightly*; sometimes also before ז and ז , as וְנָא *to prophesy*, elsewhere וְנָא ; וְנָא for וְנָא *to make one's self ready*. Once before ז , Is. i. 16; before ז , Eccl. vii. 16; before ז , Is. xxxiii. 10.

3. The significations of *Hithpaël*. a) Most frequently it is reflexive, primarily of Piel, as וְנָא *to sanctify one's self*, וְנָא *to avenge one's self*, וְנָא *to gird one's self*. Then farther it means: *to make one's self that which is expressed by the first conjugation*: hence, *to conduct one's self as such, to*

* See also, in Hebrew, וְנָא 2 Chron. xx. 36.

show one's self, to imagine one's self, to affect, to be such; properly to make one's self so and so, to act so and so. E. g. **גָּדַלְתָּ** *to make one's self great, to act proudly*, **הִתְחַדַּשְׁתָּ** *to show one's self cunning, crafty*, also, Eccles. vii. 16, *to think one's self wise*; **הִתְחַשְׁבֶּה** *to make, i. e. to feign one's self rich*. Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning, e. g. **בָּנָה** Kal *to mourn*, is found only in poetry; Hithp. in the same sense, is more common in prose, and even takes an accusative (§ 138, 2, Rem. 1). *b*) It expresses *reciprocal action* (like Niph. § 50, 2, *b*), as **הִתְחַדְּשׁוּ** *to look upon one another* Gen. xlii. 1. More frequently *c*) It expresses what one does indirectly *to or for himself* (comp. Niph. § 50, 2, *c*). It has then an active signification, and governs an accusative, e. g. **הִתְחַדַּשְׁתָּ** *exult sibi* (eastem), **הִתְחַבְּדְתָּ** *solvit sibi* (vincula). So without the accusative, **הִתְחַדַּשְׁתָּ** *to walk about by one's self* (ambulare). Only seldom *d*) It is *passive*, e. g. **נִחְשַׁבְתָּ** *to be numbered, mustered*, Judges xx. 15, 17, xxi. 9. Comp. Niphal, § 50, 2, *d*.

The *passive Hithpaal* is found only in the few following examples: **הִתְחַבְּדוּ** (so always for **הִתְחַדְּדוּ**) *they were mustered*, Num. i. 47; ii. 33; **הִתְחַבְּדוּ** *to be rendered unclean* Deut. xxiv. 4; **הִתְחַבְּדוּ** *to be washed* Lev. xli. 55, 56; **הִתְחַבְּדוּ** *it is measured with fat* Is. xxxiv. 6.

Denominatives with the reflexive signification are: **הִתְחַבְּדוּ** *to embrace Judaism* (make one's self a Jew), from **חָבַד**, **הִתְחַבְּדוּ** *Jews*; **הִתְחַבְּדוּ** *to provide one's self with food for a journey*, from **חָבַד**.

N. B. Rem. The Perfect, as in Piel, has frequently *Patach* in the final syllable, as **הִתְחַבְּדוּ** *to be strengthened*, 2 Chr. xiii. 7; xxi. 4. Final *Patach* occurs also in the Imperf. and Imper., as **הִתְחַבְּדוּ** *he deems himself wise*, Eccles. vii. 16; **הִתְחַבְּדוּ** *sanctify thyself*, Job. xli. 5. In *Pause* these forms take *Qames*, and are the usual ones, as **הִתְחַבְּדוּ** Ex. vii. 27, **הִתְחַבְּדוּ** Job xxxviii. 30. With the form in Piel **הִתְחַבְּדוּ** (§ 62, Rem. 2) comp. Hithp. **הִתְחַבְּדוּ** Zech. vi. 7.

§ 55.

UNUSUAL CONJUGATIONS.

Of the unusual conjugations (§ 40, 2), some are connected, in form, with Piel, and are made by the doubling or the repetition of one or more stem-letters, or by the lengthening of a vowel, i. e. by change *within the stem itself*; others are analogous to Hiphil, and are formed by the addition of prefix letters or syllables. To the former class, besides a *passive* distinguished by

the vowel in the final syllable, belongs also a *reflexive* form with the prefix **הִ**, after the analogy of Hithpaël.

Those which are analogous to Piël, and which follow it in their inflection, are:

1. *Piël*; as **קָטַל**, *pass.* **קָטַל**, *reflex.* **הִקָּטַל** (corresponding to Comp. III. and VI. in the Arabic, *qatala, qātala, taqātala*), *Impf.* **יִקְטֹל**, *Part.* **קָטֹל**, *Impf. pass.* **יִקְטָל**, &c. In the regular verb it but seldom occurs. E. g. *Part.* **יִקְטָל** *my opposer, he who pleads with me*, Job (x. 15); **יִקְטָלֵנִי** *I have appointed I Sam. xxi. 3* (unless we should read **הִקְטָלֵנִי**); **יִקְטָל** *to take root, Denom.* from **קָטַל** root. In verbs **כָּסַף** (§ 67) it is far more frequent; e. g. **יִכְסֹף**, **יִכְסָף**, **יִכְסֹּף**.

Its *signification*, like that of Piël, is often causative of Kal. Sometimes both are in use in the same signification, as **יִצַּק** and **יִצֹּק** *to oppress*; sometimes each has its peculiar modification of meaning, as **יִבְרַח** *to turn about, to change*, **יִבְרַח** *to go about, to surround*; **יִצְחַק** *to exult*, **יִצְחַק** *to make foolish* (from **צָחַק** *to be brilliant*, but also *to be vain-glorious foolish*); **יִנְחֵם** *to make pleasant*, **יִנְחֵם** *to commiserate*; **יִשְׁרַח** *to root out*, **יִשְׁרַח** *to take root*.

With **קָטַל** is connected the formation of quadrilaterals by the insertion of a consonant at the end of the first syllable, as **קָטַלַּח** (§ 20, 3).

2. *Piël, Pual, Hithpual*; as **קָטַלַּח** and **קָטַלַּח**, *pass.* **הִקָּטַלַּח**, *reflex.* **הִקָּטַלַּח**, like the Arab. Comp. IX. *iqatalla*, and XI. *iqatalla*, used especially of permanent states or conditions, e. g. of colors, as **יִצְהַר** *to be at rest*, **יִצְהַר** *to be green*; *Pass.* **יִצְהַר** *to be withered*; of these verbs there is no example in Kal. It is more frequent in verbs **חָ**, where it takes the place of Piël and Hithpaël (§ 73, 7).

3. *Pual*; as **הִקָּטַלַּח**, with repetition of the last two stem-letters used especially of slight motions repeated in quick succession; e. g. **יִצְהַר** *to go about with quick motion, hence (of the heart) to palpitate*. Ps. xxxviii. 11, from **יִצְהַר** *to go about*; *Pass.* **יִצְהַר** *to ferment with violence, to make a rumbling sound*, Lam. i. 20. Nouns of this form are *diminutives* (§ 81, 23). Nearly related to this is,

4. *Pilpul*, formed from verbs **חָ** and **חָ** by doubling both of the essential stem-letters; as **חָחַח** from **חָח** — **חָח**; **חָח** from **חָח** (**חָח**). This also is used of motion rapidly repeated, which all languages are prone to express by repetition of the same sound, as **חָח** *to chirp*, **חָח** *to tinkle*, **חָח** *to gurgle*, **חָח** *to flutter* (from **חָח** *to fly*).

With Hiphil are connected :

* Compare *Hinken, Hückeln*, and in German *Hicken, Wackern, Klingeln* [*my ding ding*]. The repetition of the same letter in verbs **חָ** produces also the same effect; as in **חָח** *to tick*, **חָח** *to beat*, **חָח** *to trip along*. Other languages express the same thing by diminutive forms; comp. in Lat. the termination *-ulus*, as *to caustille*, in Germ. *-lein, -chen*, in Slavonic, *trěbьliti, trěpěti*. Hence we may explain the relation, mentioned under No. 3, between these forms and the *Diminutives*.

5. *Tiphel*; as הִתְקַדֵּשׁ , with ת prefixed, as הִתְקַדֵּשׁ to teach one to walk, to lead (*denom.* from קָדַשׁ a foot); תִּתְקַדֵּשׁ , *Impf.* תִּתְקַדֵּשׁ to emulate Jer. xii. 5; xxii. 15 (from קָדַח to be ardent, eager). The Aramaean has a similar הִתְקַדֵּשׁ to interpret.

6. *Shaphel*; as שִׁתְקַדֵּשׁ , frequent in Syriac, as שִׁתְקַדֵּשׁ to flame, from שָׂרַח . In Heb. it is found only in the noun שִׁתְקַדֵּשׁ flame, { 84. No. 35.

Forms of which single examples occur:—7. שָׂלַח , *pass.* שָׂלַח ; as שָׂלַח scaled off, having the form of scales, Ex. xvi. 14, from שָׂלַח to peel, to scale.—8. שָׂרַח , as שָׂרַח a violent ruin, from שָׂרַח —9. שָׂרַח (frequent in the Rabbinic), a form compounded of Niphal and Hithpacl, found in the examples שָׂרַח for שָׂרַח they suffer themselves to be scarred, Ez. xxiii. 48, שָׂרַח for שָׂרַח to be expiated, Deut. xxi. 8.

Worthy of note is also,—10. the form שָׂרַח to sound the trumpet, commonly derived from the stem שָׂרַח . But it is probably a *denom.* from שָׂרַח a trumpet, an onomatopoeic form like the old Latin *tarantara*, from the sound of the trumpet. Ennius apud Servium ad Æn. 9, 203.

§ 56.

QUADRILITERALS.

Of the formation of quadriliterals we have already spoken (§ 30, 3). The few verbs of this kind (of nouns there are more) are formed after the analogy of Piél, once after Hiphil. The following are all the examples that occur:

Pres. שָׂרַח he spread out, Job xxvi. 9 (with *Patack* in the first syllable, as in Chaldee). *Impf.* שָׂרַח he will devour A. Ps. lxxx. 14. *Pass.* שָׂרַח to become green again, Job xxiii. 25. *Part.* שָׂרַח 1 Chr. xv. 27. After Hiphil שָׂרַח contracted שָׂרַח to turn to the left (*denominative* from שָׂרַח), Gen. xiii. 9 and other places.

C. REGULAR VERB WITH PRONOMINAL SUFFIXES.*

§ 57.

The accusative of the personal pronoun after a verb active may be expressed 1) by a distinct word, אֹת (the sign of the accusative) with the suffix { 101}, as אֹת שָׂרַח (he has killed him); or 2) by a mere suffix, as שָׂרַח or שָׂרַח (he has killed

* We treat this subject in connection with the regular verb, in order to show here the general analogy. As to the irregular verbs, the shortening of their forms before the suffixes will be noticed under each class.

him). The second method is the usual one, and of this only we now treat.*

Two things are to be considered here, viz. 1) the form of the suffix itself (treated in § 58); 2) the changes in the verbal stem to which it is attached (§§ 59-61).

§ 58.

THE SUFFIX TO THE VERB.

1. The *suffixes* appended to the verb express the *accusative of the personal pronoun*. They are the following.

Singular.			Plural.		
1	comm. $\overline{\text{m}}$; $\overline{\text{m}}$; $\overline{\text{m}}$	me.	1	comm. $\overline{\text{m}}$; $\overline{\text{m}}$	us.
2	$\left\{ \begin{array}{l} \text{m. } \overline{\text{m}}, \overline{\text{m}} \text{ ('kha), in} \\ \text{pauses } \overline{\text{m}} \end{array} \right\}$	thee.	2	$\left\{ \begin{array}{l} \text{m. } \overline{\text{m}}, \overline{\text{m}} \end{array} \right\}$	you.
3	$\left\{ \begin{array}{l} \text{m. } \overline{\text{m}}, \overline{\text{m}}; \overline{\text{m}}, (\overline{\text{m}}) \\ \text{f. } \overline{\text{m}}; \overline{\text{m}}; \overline{\text{m}} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{him.} \\ \text{her.} \end{array} \right\}$	3	$\left\{ \begin{array}{l} \text{m. } \overline{\text{m}}, \overline{\text{m}}; \overline{\text{m}} \text{ (con-} \\ \text{tr. fr. } \overline{\text{m}}); \overline{\text{m}}; \\ \overline{\text{m}} \text{ (contr. from} \\ \overline{\text{m}}); \overline{\text{m}}; \text{ poet.} \\ \overline{\text{m}}, \overline{\text{m}}, \overline{\text{m}} \\ \text{f. } \overline{\text{m}}, \overline{\text{m}}; \overline{\text{m}}; \overline{\text{m}}; \\ \overline{\text{m}} \end{array} \right\}$	them.

2. That these suffixes are *shortened forms of the personal pronoun*, is for the most part clear of itself, and only a few of them require any explanation.

In the suffix of the second person ($\overline{\text{m}}$, $\overline{\text{m}}$, $\overline{\text{m}}$) the basis appears to be a lost form of the pronoun $\overline{\text{m}}$ with $\overline{\text{m}}$ instead of $\overline{\text{m}}$ ($\overline{\text{m}}$, $\overline{\text{m}}$; $\overline{\text{m}}$), which was employed here in order to distinguish the suffixes from the affirmatives of the Perfect (§ 44, 1).

* On the cases where the former must be employed see § 321, 2.

† $\overline{\text{m}}$ occurs very seldom as verbal suffix (Deut. xxxii. 26), $\overline{\text{m}}$ not at all. But they are given in the list as being ground-forms, which frequently occur with nouns and prepositions.

‡ Traces of this lost form appear still in the affirmatives of the *Exilic* Perfect, as *peca'is* (thou hast killed), and also in the Samaritan (see *Gesenius' Aramæische Orientalia*, I. 47). Comp. what was said in § 44, 1. on $\overline{\text{m}}$, $\overline{\text{m}}$.—The vowels *e* and *i* are not unfrequently interchanged.

In the 3d pers. masc., from קָטַל , by dropping the feeble *h*, there arose *ā-u*, and thence *ō* (§ 23, 4), usually written ו , much more seldom וֹ . In the *fem.* the suffixes from קָטַל ought, according to analogy, to sound קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ ; but instead of קָטַלְתְּ we have, for the sake of euphony, simply קָטַלְתְּ , where the לְ is regularly a consonant, and therefore marked with *Mappiq*. Once (Ex. xli. 15) קָטַלְתְּ stands for קָטַלְתְּ , as in Chaldee and Arabic.

3. The *variety* in the forms of the suffixes was occasioned chiefly by the regard had to the form and tense of the verb which received them. Thus *three forms* of almost every suffix may be distinguished:

- a) one beginning with the consonant itself, as קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ , &c. This is appended to verbal forms which end with a vowel, as קָטַלְתְּ , קָטַלְתְּ ;
- b) a second and a third with the so-called *union-vowels** (קָטַלְתְּ , קָטַלְתְּ), for the verbal forms which end with a consonant (with one exception, § 59, Rem. 3): with the union-vowel *a* for the forms of the Perfect, as קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ ; with the union-vowel *e* (rarely *a*) for the forms of the Imperfect and the Imperative, as קָטַלְתְּ , קָטַלְתְּ . To the Perfect belongs also וֹ , from קָטַלְתְּ . With קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ the uniting sound is only a half-vowel (*vocal Sh'va*), as קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ , e. g. קָטַלְתְּ (*q'tā-f'khā*); or when the final consonant of the verb is a guttural, קָטַלְתְּ , e. g. קָטַלְתְּ . In *Pause* this *Sh'va* becomes a *Seghol* with the tone, קָטַלְתְּ .

Rem. 1. As *rare forms* may be mentioned: Sing. 3d pers. masc. קָטַלְתְּ 1 Kings xviii. 44, in *pause* קָטַלְתְּ ; Is. lv. 5, and קָטַלְתְּ Prov. ii. 11; *fem.* קָטַלְתְּ Pa. cxxxvii. 6, and in the later Psalms frequently. (קָטַלְתְּ , contrary to the rule, appended to the Perf. in Judges iv. 20.)—In the 3d pers. masc. קָטַלְתְּ Ex. xxxii. 25; Num. xxiii. 8; *fem.* קָטַלְתְּ without *Mappiq* Num. xv. 28; Jer. xlv. 10.—The forms קָטַלְתְּ , קָטַלְתְּ , קָטַלְתְּ are strictly poetic (except Ex. xlii. 31); instead of קָטַלְתְּ we find קָטַלְתְּ once in Ex. xv. 5. On the origin of these forms see § 32, Rem. 7.

2. By comparing these suffixes of the verb with the suffixes of the noun (§ 91) we observe: a) There is here a greater variety of forms than there (because the forms and relations of the verb are themselves more various); b) the verbal suffix, where it differs from that of the

* We retain the common name *union-vowel*, although it rests on a rather superficial view and is somewhat vague. These union-vowels seem rather to be remnants of old verbal-endings, like the *i* in קָטַלְתְּ . Comp. e. g. the Hebr. form *qatalani* with the Arab. *qatalā-ni*; and on the contrary, Hebr. *qatalani*, Arab. *qatalāni*.

noun is longer, as נָּי , נָּיְךָ , נָּיִי (*me*); נִי (*my*). The reason is, that the object of the verb is less closely connected with it, than the possessive pronoun is with the noun; on which account also the former may even be expressed by a separate word (§ 117, 2).

4. The suffix gains still more strength, when instead of the union-vowel there is inserted a union-syllable $\text{נֵּ$, נֶּ (commonly called *Nun epenthetic*, but better *Nun demonstrative*), which, however, occurs only in the Imperfect and in *Pause*, e. g. $\text{נִבְרַךְ ה' ה' יְבָרֵךְ$ *he will bless him* (Ps. lxxii. 15), $\text{נִבְרַךְ ה' ה' יְבָרֵךְ$ *he will honor me* (Ps. l. 23). This *Nun* is, however, for the most part incorporated with the suffixes, and hence we have a new series of forms, namely,

1st pers. נִנְּךָ , נִנְּיָךְ , for נִיְךָ , נִיִּיְךָ ;

2d pers. נִנְּךָ , once נִנְּךָ (Jer. xxii. 24);

3d pers. נִנְּךָ for נִיְךָ , also נִי (Num. xxiii. 13); *fem.* נִנְּךָ , for נִיְךָ ;

1st pers. plur. נִנְּךָ for נִיְךָ .

In the other persons this *Nun* does not occur.

Rem. The forms with *Nun* written out are rare, merely poetic (Jer. v. 29), and do not occur at all in 3d *fem.* sing. and 1st *plur.* The contracted forms (with the *Nun* assimilated) are pretty frequent, especially in *pause*.

This *Nun* is in its nature demonstrative, and belongs to the appended accusative of the personal pronoun, to which it serves to direct attention, as the object of the verb. In Chaldaee, besides the *Nun*, there is also inserted a consonant *Yodh*; in Samaritan a *א* is appended also to the Perfect, and in similar cases a ע inserted.

§ 59.

THE PERFECT WITH PRONOMINAL SUFFIXES.

1. The endings (*affirmatives*) of the Perfect have in part a somewhat different form, when connected with the suffixes. Namely:

a) in the 3d *sing. fem.* the original feminine ending נָּה , נָּהְךָ , for נִיְךָ ;

b) the 2d *sing. masc.* besides נִי has also נִיְ , to which the union-vowel is attached; but the only clear instance of it is with נִיְךָ ;

* Here also, the short נִי probably belongs to the verbal form; see § 68, 8, 6 note (*).

- c) the 2d *sing. fem.* has תָּ , likewise an older form for תָּ (comp. תָּא , תָּלָא § 32, Rem. 4; § 44, Rem. 4). This form is to be distinguished from the 1st pers. sing. only by the connection;
 d) the 2d *plur. masc.* has תָּ for תָּא , which is explained by the Arabic *antum, qatatum*, Chald. תָּא , תָּלָא for תָּא , תָּלָא (§ 32, Rem. 5). Of the *fem.* תָּ with suffixes no example occurs, but it probably took the same form as the masculine.

We exhibit, first, the forms of the Perfect in *Hiphil* as they appear in connection with the suffixes, because there is here no change in the stem itself, except in reference to the tone (see No. 2).

Sing.	Pair.
3d m. תָּקַח	3d c. תָּקַחְתָּ
3d f. תָּקַחְתָּ	
2d m. תָּקַחְתָּ , תָּקַחְתָּ	2d m. תָּקַחְתָּ
2d f. תָּקַחְתָּ , תָּקַחְתָּ	
1st c. תָּקַחְתָּ	1st c. תָּקַחְתָּ

The learner should first exercise himself in connecting the suffixes with the forms of *Hiphil*, and then with those of the *Perf. Kal* (in No. 2).

3. The tone inclines towards the appended suffix, so that it seldom remains on the stem itself. This occasions certain changes of vowels, particularly in the Perfect of *Kal*, in consequence of which it takes the following forms:

Sing.	Plur.
3d m. תָּקַח (תָּקַח , Rem. 1)	3d c. תָּקַחְתָּ
3d f. תָּקַחְתָּ	
2d m. תָּקַחְתָּ (תָּקַחְתָּ ; Rem. 4)	2d m. תָּקַחְתָּ
2d f. תָּקַחְתָּ (תָּקַחְתָּ , Rem. 4)	
1st c. תָּקַחְתָּ	1st c. תָּקַחְתָּ

The connection of these forms with all the suffixes is shown in Paradigm C. It will there be seen also, that *Taer* in *Piel* is shortened sometimes into *Seghol* and sometimes into vocal *Sh'va*.

Rem. 1. The suffixes for the 2d pers. plural, תָּ and תָּ , are (together with תָּ and תָּ) rather weightier (more strongly accented) forms than the others, and hence are called *grave suffixes*. They always have the tone, and cause in the 3d m. sing. of *Perf. Kal* a greater shortening than the others (called *light suffixes*), e. g. תָּקַח , תָּקַחְתָּ . The difference has still greater effect in the case of *maux* (§ 91).

2. In the 3d sing. masc. *amē*, *amēn* is also contracted into *amēn* according to § 23, 4, and so likewise in the 2d sing. masc. *amēn* into *amēn*.

3. The 3d sing. fem. *amēn* (—*amēn*) has the twofold peculiarity, a) that it constantly draws the tone to itself, except with *am* and *am* (see Rem. 1), and then takes the suffixes that make a syllable by themselves (*am*, *am*, *am*, *am*, *am*, *am*) without a union-vowel, contrary to the general rule (§ 58, 3, a); b) that with the other suffixes it takes indeed the union-vowel, but draws the tone back on the penultima, so that they appear with shortened vowels (*am*, *am*), e. g. *amēn* she loves thee Ruth iv. 15, *amēn* it burneth them Is. xlvii. 14, *amēn* she has stolen them Gen. xxxi. 32. For *amēn*, *amēn*, &c. are found in pause *amēn* Ps. lxi. 10, *amēn* Cant. viii. 5; and also without pause, for the sake of correspondence in sound, *amēn* (she has borne thee), in the same verse.—The forms *amēn*, *amēn* are contr. from *amēn*, *amēn*, after the analogy of *amēn*, for *amēn* (§ 58, 4).

4. In the 2d sing. masc. *amēn* is always used; and the suffixes have no union-vowel, except in *amēn*, from *amēn* and *amēn*, e. g. *amēn* thou searchest me Ps. xxxix. 1, but also *amēn* thou hast foreaken me Ps. xxii. 2.—In the 3d sing. fem. *am* is written also defectively *amēn* Jer. xv. 10; Cant. iv. 9; Ex. ii. 10; instead of it the masc. form is also used *amēn* thou (fem.) adjurest us Cant. v. 9; Jos. ii. 17; and with *amēn* thou hast let us down, ver. 18.

5. Of a verb middle O there occurs the form *amēn* I have prevailed over him, Ps. xlii. 5, with a shortened *o* in a syllable that has lost the tone (§ 44, Rem. 3).

160.

IMPERFECT WITH PRONOMINAL SUFFIXES.

In the forms of the Imperfect Kal which end with the last stem-letter, the vowel *o* of the final syllable is shortened generally to simple *Sh'va* vocal (—), sometimes to *Chateph-Qamets* (—) Jer. xxxi. 33, but before *am*, *am*, *am* to *Qamets-Chatuph* (—). Instead of *amēn* the form *amēn** is used as 2d and as 3d pers. Cant. i. 6; Jer. ii. 19; Job xix. 15. The form with *Nun demonstrative* (§ 58, 4) stands most naturally at the end of the clause or period.

N. B. Rem. 1. Verbs with *Impf. A* (such are all verbs *h' gattural*), prefer the full *A* in the *Impf.* and *Imp.* and the *Pattach*, when it comes to stand in an open syllable before the tone, is lengthened into *Qamets*, e. g. *amēn* send me Is. vi. 8, *amēn* it put me on (as a garment) Job xxix. 14, *amēn* let them demand it back Job iii. 5.

* Which occurs also as *feminine* without a suffix Jer. xlix. 11; Ex. xxxvii. 7.

2. Not seldom, by way of exception, *suffixes* take also in the Impf. the union-vowel *a*, as שִׁשְׁבָּיִי Ex. xxix. 30; comp. II. 17; Gen. xix. 19; xxix. 32.

3. The *suffixes* are sometimes appended also to the plural forms in *7*, e. g. שִׁשְׁבָּאֵינוּ ye crush me Job xix. 2, elsewhere always without a union-vowel שִׁשְׁבָּנוּ they will find me Prov. i. 29; Is. lx. 7, 10; Jer v. 22.

4. In *Piel* the *Tere* of the final syllable, like the *Cholem* in *Kal*, becomes *Sh'va*; but before the suffixes י , $\text{ם$, ן it is only shortened into *Seghol*, e. g. יִשְׁבְּרֶנִּי he will gather thee Deut. xxx. 4, more rarely into *Chireq*, as יִשְׁבְּרֶנֶּנִּי I will strengthen you Job xvi. 5; comp. Ex. xxxi. 13; Is. xxv. 1.

5. In *Hiphil* the long *i* remains, as יִשְׁבְּרֶנִּי thou clotheest me Job x. 11; rarely there are forms like יִשְׁבְּרֶנֶּנִּי thou enrichest it Ps. lxx. 10; I Sam. xvii. 25. Comp. § 53, Rem. 4.

§ 61.

INFINITIVE, IMPERATIVE, AND PARTICIPLE WITH SUFFIXES.

1. The *Infinitive* of a verb active can be construed with an accusative, and then it takes the *verbal suffix* (i. e. the accusative of the personal pronoun), as שִׁבְרֵנִי to kill me; but as a *noun*, it can take also the *nominal suffix* (the genitive), as שִׁבְרִי my killing (§ 131, 1, 2). In *Kal* it then has usually the form שִׁבֵּר (short *o*, *qôl*); comp. nouns of the form שִׁבֵּר , to which שִׁבֵּל is nearly related (§ 84, No. 10, 11; § 93, Parad. VI.).

Rem. 1. The *Inf.* of the form שִׁבֵּר becomes with suffixes שִׁבְרֵי , e. g. שִׁבְרֵנוּ Gen. xix. 33, like nouns of the form שִׁבְרֵי .

2. Before י , ם , ן , are formal forms which depart from the analogy of *segholate nouns*, e. g. שִׁבְרֵיכֶם your eating Gen. iii. 5, שִׁבְרֵיךְ thy standing Obad. 11. The analogy is adhered to, however, in שִׁבְרֵיכֶם your harvesting Lev. xix. 9, and שִׁבְרֵיכֶם (*mô-ô'khem*) your containing Is. xxx. 12.

2. What has been said of the *Inf.* applies also to the leading form שִׁבֵּר of the *Imp. Kal*. The forms שִׁבְרֵי , שִׁבְרֵךְ , which are not presented in the Paradigm, suffer no change. For the *fem.* שִׁבְרֵיךְ is substituted the masculine form שִׁבְרֵךְ , as in the Imperf. On שִׁבְרֵיךְ see § 60, Rem. 1. In *Hiph. Imp.* the form שִׁבְרֵיךְ (not שִׁבְרֵיךְ) is chosen; e. g. שִׁבְרֵיכֶם offer it, Mal. i. 8.

3. In the *Participle* the shortening of the vowels is the same as in nouns of the like form, e. g. שִׁבְרֵי , שִׁבְרֵי , according to § 93, Parad. VII.

On the difference between שִׁבְרֵי and שִׁבְרֵי , see § 133, 2.

II. OF THE IRREGULAR VERB.*

A. VERBS WITH GUTTURALS.

§ 62.

Verbs which have a guttural for one of their three stem-letters are governed, in their deviations from the regular verb, by the general principles laid down in § 22. Of course \aleph and τ come under consideration here, only when they retain their power as consonants; \aleph also partakes only in part of these anomalies (§ 22, 4). For convenient representation, we distinguish the cases in which the guttural is the first, second, or third stem-letter. Their inflection is shown in Paradigms D, E, and F (omitting those conjugations which are wholly regular), and explained more fully in the following sections.

§ 63.

VERBS PE GUTTURAL.

(E. g. עמד to stand. Paradigm D.)

The deviations from the regular verb are as follows:

1. When the first stem-letter, at the beginning of the word, requires a Sh'va (עמד , עמדו), in these verbs it takes one of the composite Sh'vas (§ 10, 2; § 22, 3), e. g. *Inf.* עמד , עמדו to eat, *Perf.* עמדו , עמדו from עמד to be inclined.

2. When a preformative is prefixed to such forms, it takes the vowel corresponding to the *Chateph* (§ 28, 2), as עמדו , עמדו he will dream, עמדו he will gather; or the composite Sh'va conforms to the vowel of the preformative, when the latter is an essential characteristic of the form; e. g. *Perf. Niph.* עמדו (for עמדו), *Hiph.* עמדו (for עמדו), *Inf. and Impf.* עמדו , עמדו , *Hoph. Perf.* עמדו , *Impf.* עמדו . (On the *Methegh* in these forms, see § 16, 2, a.)

In many verbs, however, the guttural, especially τ , when it stands after a preformative at the end of a syllable, retains the simple Sh'va; but in this case the preformative always has the vowel corresponding to the composite Sh'va, which the guttural

* See the general view of the classes in § 41.

would take according to the above rule. E. g. *Impf. Kal* יִחְדַּר *he will desire*, יִחְבֹּד *he will bind*, *Niph.* הִתְחַד *he turned himself*, הִתְחַב *girded*, *Hiph.* הִחְדִּיר *to cause to fail*.

The grammarians call the latter the *hard*, the former with the comp. *Sh'va* the *soft* combination. Both often occur in the same verb.

3. When in forms like יִחְדַּר, יִחְבֹּד, the vowel of the final syllable becomes a simple *Sh'va* vocal, on the addition of a sufformative (י, ו, ה, ם), the composite *Sh'va* of the guttural is exchanged for its short vowel, as יִחְדַּר, plur. יִחְדְּרוּ (pronounced *ya-am'-dhu*); יִחְבֹּד *she is forsaken*. But here again there is also a harder form, as יִחְבְּלוּ *they take a pledge*, יִחְזְקוּ as well as יִחְזְקוּ *they are strong*. See §22, 4, §28, 3.

4. In the *Inf.*, *Imp.*, and *Impf. of Niph.*, where the first stem-letter would regularly be doubled (יִחְבֹּד, יִחְבֹּד), the doubling is always omitted, and the vowel of the preformative is lengthened into *Tsere*, as יִחְבֹּד for יִחְבֹּד.

REMARKS.

1. On *Kal*.

1. In verbs *as* the *Inf. contr.* and *Imp.* take (—) under the first letter (according to §22, 4, Rem. 2); as יִחְדַּר *glad* Job xxxviii. 3, יִחְדַּר *live thou* Hos. iii. 1, יִחְבֹּד *to eat*, with a prefix יִחְבֹּד, יִחְבֹּד. The (—) is found here only when the tone is directly thrown forward; e. g. יִחְבֹּד, Nom. xxvi. 10. For the same reason was written יִחְבֹּד not יִחְבֹּד.

In the other forms also of the *Imp.* the guttural often exerts its influence upon the vowel, which becomes *Sekhol* as יִחְבֹּד *set in order* Job xxxiii. 5, יִחְבֹּד *encover* Is. xlvii. 2, especially when the second radical is also a guttural, as יִחְבֹּד Pa. xxxi. 24. *Patach* occurs in יִחְבֹּד *take a pledge of him* Prov. xx. 16.

2. The *Impf. A*, as the Parad. shows, has regularly under the first two letters —; and with the hard combination —, as יִחְבֹּד *he ceases*, יִחְבֹּד *he is wise*. This is also true of those verbs which are at the same time *כה*, as יִחְבֹּד *he sees*, יִחְבֹּד *he divides*. Less frequently the pointing — is found also in verbs *Impf. O*; as יִחְבֹּד, יִחְבֹּד *he unknown*. Quite unique is the form יִחְבֹּד *and she loves* Ez. xxiii. 5. In these forms the pointing — is very frequently shortened to — (according to §27, Rem. 5); as יִחְבֹּד *he binds*, plur. with suff. יִחְבֹּד; also יִחְבֹּד, יִחְבֹּד.

II. On *Hiphil* and *Hophal*.

3. The rule given in Rem. 2 respecting — and — applies again here in the *Perf.* after *Var* consecutive; i. e. the throwing forward of the *Var* occasions a change of *e'* into *e*, as יִחְבֹּד *thou didst set*, יִחְבֹּד *and thou wilt set*, Num. iii. 6; viii. 13; xxvii. 19; יִחְבֹּד, יִחְבֹּד.

4. In the *Perf. of Hiph.* — is sometimes changed into —, and

— into — in *Hoph. Perf.* by prolonging the short vowel, which was sustained by *Metheph.*, e. g. *הָבִינָנוּ* *thou hast brought over* Job. vii. 7 *הָבִינֵנוּ* *he brings up* Hab. i. 5; *הָבִינֵנוּ* Nah. ii. 8.

III. In General.

5. In the verbs *לָיַט* *to lie*, and *לָיַט* *to be*, the guttural is treated as such in very few forms; *Impf.* *לָיַט*, *לָיַט*. The rule given under No. 1 is indeed true of these verbs, hence *לָיַט*; but so soon as a letter is prefixed, the first radical drops the peculiar pointing of the guttural, as *לָיַט*, *לָיַט*, *לָיַט* Ex. xxxvii. 5, 8.

6. For stems in which the initial *א* loses its consonant-power, see § 43.

§ 54.

VERBS AYIN GUTTURAL.

(E. g. *הָרַג* *to slaughter*. Paradigm E.)

The deviations from the regular verb are not so great as in the former class, and are mainly as follows:*

1. Where a *Sh'va* is required, the guttural takes without exception a composite *Sh'va*, namely (ֿ). E. g. *Perf.* *הָרַג*, *Impf.* *יִהְרַג*, *Imp. Niph.* *הִיִּהְרַג*. In the *Imp. Kal* the vowel, supplied under the first radical, conforms to the Chateph of the second; as *הָרַג*, *הָרַג*.

So in the *Inf. Kal fem.* as *הָרַגְתִּי* *to have*, *הָרַגְתִּי* *to languish*.

2. The preference of the gutturals for the *A* sound has generally less influence on the following than on the preceding vowel (§ 22, 2, α, and Rem. 1); accordingly, not only is the *Cholem* in *Inf. Kal* *הָרַגְתִּי*, *הָרַגְתִּי* retained, but also, for the most part, the *Tzere* in *Impf. Niph.* and *Piel* *הִיִּהְרַג* *he fights*, *הִיִּיִּי* *he consoles*, and even the more feeble *Seghol* (after *Van* consecutive) *הִיִּיִּי*. But in the *Impf.* and *Imp. Kal* the last syllable generally takes (ֿ), through the influence of the guttural, even in *transitive* verbs, e. g. *הָרַגְתִּי*, *הָרַגְתִּי*; *הָרַגְתִּי*, *הָרַגְתִּי*; *הָרַגְתִּי*, *הָרַגְתִּי* (seldom as *הָרַגְתִּי*); and in the *Perf. Piel* also, *Pattach* occurs somewhat more frequently than in the regular verb, as *הָרַגְתִּי*.

3. In *Piel*, *Paul*, and *Hithp.*, the *Dagheesh forte* cannot stand in the middle stem-letter; but in the greater number of examples, particularly before *ה*, *ה*, and *ז*, the preceding vowel

* *Haphn*, which is not exhibited in the Paradigm, is varied like *Kal*. *Hiphil* is regular.

remains short and sharp, the guttural having *Daghesh forte implicitum* (§ 22, 1). E. g. *Piel* כָּתַב, *Inf.* כְּתֹב to *jest*; *Pual* כִּתְּבוּ to *be washed*; *Hithp.* כִּתְּבוּם *cleanse yourselves*. Before א the vowel is commonly prolonged, and *always* before א, as *Piel* נָסַב to *refuse*, בֵּרַךְ to *bless*, *Impf.* בִּרְכֵּךְ, *Pass.* בִּרְכָּךְ, seldom as כָּסַב to *commit adultery*.

Rem. 1. In the *Perf. Kal* of the much used verb לָקַח to *ask*, to *demand*, the peculiar feebleness of the א occasions a weakening of its א to א, and in a closed syllable to א and א, when the syllable loses the tone and א is not preceded by a full vowel (as in some verbs פָּקַד, § 69, *Rem. 4*). E. g. with *suppl.* לָקַח Gen. xxxii. 18, וְלָקַח Ps. cxxxvii. 3; 2d plur. וְלָקַחְתָּ 1 Sam. xii. 13; xxv. 5; 1st sing. with *suppl.* וְלָקַחְתִּי Judg. xiii. 6; 1 Sam. i. 20; also in *Hithp.* וְלָקַחְתָּ 1 Sam. i. 25. Comp. § 44, *Rem. 2*.

2. In *Piel* and *Hithp.* the tone is sometimes drawn back upon the penultima, and the *Taer* of the final syllable shortened to *Seghol*; viz. a) Before a word of one syllable (according to § 29, 3, b); as כָּתַבְתָּ in order to *serve there* Deut. xvii. 12, comp. Gen. xxxix. 14; Job viii. 18. b) After *Var consecutio*, as בֵּרַכְתָּ and he *blest* Gen. i. 22, וְבֵרַכְתָּ and he *drew out* Ex. x. 11, comp. Gen. xxxix. 4.

3. The following are unfrequent anomalies in the *Perf. Piel*: וְקָדַח they *delay* Judges v. 25 for וְקָדַח; and the similar form וְקָדַח she *conceived* as Ps. li. 7 for וְקָדַח or וְקָדַח.

4. For some examples, in which a middle א loses its feeble consonant power, see § 71, *Rem. 4*.

§ 65.

VERBS LAMEDH GUTTURAL.

(E. g. כָּתַב to *send*, Paradigm F.)

1. According to § 22, 2, a and b, we here distinguish two cases; viz. either the regular vowel of the final syllable remains, and the guttural takes *Patach furtive*, or the full vowel *Patach* takes the place of the regular vowel. The more particular statement is as follows:

- a) the strong unchangeable vowels א, ה, ו (§ 25, 1) always remain; hence *Inf. absol. Kal* כָּתַבְתָּ, *Part. pass.* כָּתֻבְתָּ, *Hithp.* כִּתְּבוּ, *Impf.* כִּתְּבוּ, *Part.* כִּתְּבוּ; as also the less firm o of the *Inf. constr.* כָּתַבְתָּ, which is thus distinguished from the *Imp.* (as in verbs א guttural);
- b) the merely tone-long O of the *Impf.* and *Imp. Kal* becomes *Patach*, as כָּתַבְתָּ, כָּתַבְתָּ. (With *suppl.* וְכָתַבְתָּ, see § 60, *Rem. 1*);

7) where *There* is the regular vowel of the last syllable, the forms with final *Tsere* (עִ) and final *Patach* are both employed, but are generally distinguished in usage. Thus:

In the *Part. Kal* and *Pil* קָטֵב, קָטְבָּ is the exclusive form, and the full *Patach* first appears in the *constr. state* קָטֵבִי, קָטְבִּי.

In the *Impf.* and *Inf. Niph.* and in the *Perf. Inf.* and *Impf. Pil*, the form with (—) is employed at the beginning and in the middle of a clause, the one with — at the end; and in *Pause*. E. g. קָטְבִּי it is diminished Num. xxvii. 4 and קָטְבִּי xxxvi. 3; קָטְבִּי he cleaves Hab. iii. 9, and קָטְבִּי Ez. xlii. 11; קָטְבִּי to swallow Hab. i. 13; Num. iv. 29. It may further be observed that the *Inf. absol.* retains *There*, which is lost in the *Inf. constr.* E. g. קָטֵב Dent. xxii. 7; 1 K. xi. 22; but קָטְבִּי to send.

In *Hiph.* the shortened forms of the *Imp.* and *Impf.* admit only (—), e. g. קָטְבִּי prosper, קָטְבִּי and he trusted. The *Inf. absol.* takes (—) as קָטְבִּי to make high; but as *Inf. constr.* occurs also קָטְבִּי Job vi. 26.

2. The guttural here has *simple* Sh'va whenever the third radical regularly takes it (because it is *Sh'va quiescent*, which is generally retained even under gutturals, § 22, 4), as קָטְבִּי, קָטְבִּי. But in the 2d fem. *Perf.* a helping *Patach* takes its place, as קָטְבִּי (§ 28, 4), yet also more rarely קָטְבִּי (without Daghesht in ב) Gen. xxx. 15 and קָטְבִּי 1 Kings xiv. 3.

The softer combination with *composite* Sh'va occurs only—*a*) In some examples of the 1st plur. *Perf.* when the tone is thrown forward, as קָטְבִּי we know thee Hos. vii. 2; comp. Gen. xxi. 29. *b*) Before the suffixes ה, ו, י, as קָטְבִּי I will send thee 1 Sam. xvi. 1, קָטְבִּי Gen. xxxi. 27, קָטְבִּי Jer. xviii. 2.

On the feeble verbs *Sh*, see especially § 74.

B. CONTRACTED VERBS.*

§ 66.

VERBS הָבָה.

(E. g. הָבָה to approach. Paradigm H.)

The irregularities of these verbs are caused by the feebleness of the nasal letter *Nun*, and are as follows:

1. The *Imp.* and *Inf. constr.* often lose their *Nun*, which would here take Sh'va, as הָבֵה for הָבֵה (I 19, 3). The *Inf.* then,

* Including the two classes, *Pe Xes* and *Alpa doubled* which have this in common, that one of the stem-letters is in many forms expressed by a *Daghesht forte*. Strictly speaking, however, the term applies only to the latter class, the former belonging rather to the feeble verbs.—Th.

however, has regularly the feminine ending ת־ , or, with a guttural, ת־ (§ 80, 2), as תִּשֹׁשׁ , תִּשֹׁשׁ (from שִׁשׁ) *to touch*. The *Imp.* has usually *Patach*; but also *Taere*, as תֵּן *give* (from תַּן). The lengthened form is frequent here, as תִּתֵּן *give up*.

2. In forms which take a *preformative*, where the *Nun* is thus made to stand at the end of a syllable, it assimilates itself to the following stem-letter (§ 19, 2, a): viz. *a*) in the *Impf.* *Kal*, e. g. יִפֹּל *he will fall*, for יִנֹּפֵל ; יִנָּן for יִנִּנָּן ; יִתֵּן *he will give* for יִתִּנָּן (the *Impf. O* as in the regular verb most common, the *Impf. E* only in this example*); *b*) in the *Perf. Niph.*, e. g. שָׁנָה for שָׁנִיחַ ; *c*) in the whole of *Hiphil* and *Hophal* (which here has always *Qibbutz*, § 9, 9, 2), e. g. שִׁחֲיָהוּ , שִׁחֲיָהוּ for שִׁחֲיָהוּ , שִׁחֲיָהוּ .

The other forms are all regular, e. g. *Perf.*, *Inf. absol.*, *Part.* of *Kal*, *Piel*, *Pual*, &c. Only those conjugations which are irregular are included in the Paradigm H.

The characteristic of these verbs is all forms which begin with a formative letter, is the *Daghesh forte* following it in the second radical. Some forms, however, of one class of verbs ש־ (§ 71), and even of verbs ס־ (§ 67, 5), exhibit the same appearance. Verbs ש־ likewise exhibit such forms of the *Imp.* as שִׁנָּה , also שִׁנָּה (Gen. xix. 9), and שִׁנָּה .

Rev. 1. The instances are comparatively few in which the forms mentioned in Nos. 1 and 2 retain their *Nun*, e. g. *Imp.* שָׁנָה *peralt*, שָׁנָה *fall ye*; *Inf.* שִׁנָּה (but also שִׁנָּה) *to touch*; *Impf.* יִשְׁמֹר *he keeps* Jer. ii. 5 (elsewhere יִשְׁמֹר). In *Niph.* this never occurs, and in *Hiph.* and *Hoph.* very seldom, as שִׁחֲיָהוּ *to melt* Ex. xxii. 20, שִׁחֲיָהוּ *they are cut off* Judges xi. 31. It regularly occurs, however, in all verbs which have a guttural for their second stem-letter, as יִשְׁמֹר *he will possess*. In these verbs the *Nun* rarely falls away, as יִשְׁמֹר and יִשְׁמֹר *he will descend*; *Niph.* שָׁנָה *he has comforted himself*.

N. B. 2. These anomalies are in part shared by the verb שָׁנָה *to take*, whose ש־ is treated like the *Nun* of these verbs (§ 10, 2). Hence: *Impf.* שָׁנָה , *Imp.* שָׁנָה (seldom שָׁנָה), *Inf. constr.* שִׁנָּה , *Hoph.* *Impf.* שָׁנָה , *Niphal*, however, is always שִׁנָּה .

N. B. 3. The verb שָׁנָה *to give* has the further irregularity, that its third radical (as a feeble nasal sound) is also assimilated; e. g. שָׁנָה for שָׁנָה , שָׁנָה for שָׁנָה ; *Inf. constr.* שָׁנָה for שָׁנָה (see § 19, 2), with suff. שָׁנָה *my giving*.

* The verb שָׁנָה , employed as a Paradigm, has the *Impf. A*, which is not presented, however, as the most usual form of the *Impf.* in verbs of this class, but only as the actual form of this particular verb. The *Taere* in שָׁנָה is owing to the double freedom of the stem שָׁנָה (comp. Rom. 3).

§ 67.

VERBS **וְ**.(E. g. **וְ** is *enroulé*. Paradigm Q.)

1. The principal irregularity of these verbs consists in the contraction of the second and third radicals often into one double letter, as **וְ** for **וְוְ**, even when a full vowel would regularly stand between them, as **וְ** for **וְוְ**, **וְ** for **וְוְ**. Only those forms are not contracted which contain unchangeable vowels, or a *Daghesh forte*; as **וְוְ**, **וְוְ**, **וְוְ**.

2. The monosyllabic stem thus obtained takes, throughout, the vowel which the full form would have had in its *second* syllable, and which, in the regular verb also, is the characteristic of the form (§ 43, Rem. 1); e. g. *Perf.* **וְ** for **וְוְ**; *Impf.* **וְ** for **וְוְ**; *Hiph.* **וְוְ** for **וְוְוְ** (comp. No. 6).

3. The *Daghesh forte*, which, after this contraction, properly belongs to the final stem-letter, is excluded from it (§ 20, 3, a), except when formative additions are made at the end, as **וְוְ**, **וְוְ**, *Impf.* **וְוְ**, but not **וְוְ**, **וְוְ**.

4. When the affirmative begins with a consonant (ו, פ), a vowel is inserted before it in order to render audible the *Daghesh* of the final stem-letter (§ 20, 3, c, Rem.). This vowel in the *Perf.* is ו, in the *Impf.* and *Impf.* ו, e. g. **וְוְ**, **וְוְ**, *Impf.* **וְוְ**.

The Arabian writes indeed regularly **وְوְ**, but pronounces in the popular language especially **وְوְ** *maddat*, *maddat*, also *maddat*, which last is exactly analogous to the Hebrew inflection.*

5. The preformatives of *Impf. Kal*, *Perf. Niph.*, and of *Hiph.* and *Hoph.*, which in consequence of the contraction stand in a simple syllable (וְ instead of וְוְ), take, instead of the *short* vowel of the regular form, the corresponding *long* one (§ 27, 2, a). Hence *Kal Impf.* **וְוְ** for **וְוְ** = **וְוְ**; † *Impf. A.* **וְוְ** for **וְוְ**;

* The explanation here given, of this inserted vowel, may perhaps suffice, especially if a certain approximation be supposed to verbs of the class **וְוְ**; compare **וְוְ** and Arab. *maddat* with **וְוְ** or **וְוְ**, and **וְוְ** with **וְוְ**.

† It might seem an easier explanation of the *Impf.* **וְוְ** (as well as of the *Impf.* in verbs ו, פ, **וְוְ**), to regard it as formed from the contracted monosyllable **וְ** by prefixing ו; so also in *Hiph.* and *Hoph.* But the mechanically easier way is not always the natural one.

Hiph. פָּעַל for פָּעַל, *Inf.* פָּעַל for פָּעַל; *Hoph.* פָּעַל for פָּעַל. This long vowel (except the *i* in *Hophal*) is changeable.

There is still another mode of constructing these forms (the common one in *Chaldee*), according to which the *Impf. Kal* פָּעַל comes from פָּעַל, *Impf. Hiph.* פָּעַל from פָּעַל, *Hoph.* פָּעַל from פָּעַל, the first syllable being sharpened, with a consequent doubling of the first radical. When these forms receive an addition at the end, the first radical commonly appears single (i. e. without *Dagheesh forte*, as if the sharpening of the first syllable sufficed for this), the tone at the same time falling on the necessary syllable. E. g. פָּעַל they bow themselves (from פָּעַל), פָּעַל (from פָּעַל); but see פָּעַל Judges xviii. 23, פָּעַל Job iv. 20. They omit also the vowels *i* and *u*, e. g. פָּעַל (from פָּעַל) Jer. xiv. 2. The *Parad.* exhibits this form by the side of the other in *Impf. Kal*.

6. The originals of these contractions are several unusual forms, which in part are older and more nearly primary than those of the regular verb. Thus, פָּעַל is contracted from פָּעַל, the preformative having *a* as in the regular verb in Arabic; *Hiph.* פָּעַל for פָּעַל has in the contracted stem-syllable the shorter *e* (like the Aram. פָּעַל comp. פָּעַל, 1 and Rem. 1); *Perf.* נִפְעַל for פָּעַל; *Inf.* נִפְעַל for פָּעַל, comp. פָּעַל, 151, Rem. 2.

7. The *tone* has this peculiarity, that it is not thrown forward upon the formative syllables beginning with a vowel (פָּעַל, פָּעַל, פָּעַל), but remains before them on the stem-syllable, as פָּעַל. Before the other affirmatives, it rests upon the inserted syllables *i* and *u* (with the exception of פָּעַל and פָּעַל, which always take the tone), and in consequence the vowels of the word are shortened, as פָּעַל, פָּעַל; פָּעַל, but פָּעַל.

8. Instead of *Piel*, *Pual*, *Hithp.*, and in the same signification, is found in numerous verbs of this kind, the infrequent conjugation *Pool* (§ 55, 1), with its passive and reflexive, e. g. פָּעַל to treat one ill, *Pass.* פָּעַל, *Reflex.* פָּעַל (from פָּעַל); in some is found *Pilpel* (§ 55, 4), as פָּעַל to roll, פָּעַל to roll one's self (from פָּעַל), *Pass.* פָּעַל to be caressed (from פָּעַל). They are inflected regularly like *Piel*.

* Hebrew פָּעַל from פָּעַל, § 5, c. The *a* appears also in verbs of guttural, especially in verbs פָּעַל § 48, and verbs פָּעַל § 52.

† The terminations for gender and number in the *Participle* take the tone those not being a part of the verbal inflection, as פָּעַל, פָּעַל.

REMARKS.

I. On Kal.

1. In the *Perf.* are found some examples with *Cholem* (comp. לָבַדְתָּ § 42. 1), as רָצוּ from רָצַד they are exalted Job xxiv. 24, רָצוּ from רָצַד Gen. xlix. 22.

2. The *Cholem* of the *Inf.*, *Imp.*, and *Impf.* (לָבַד , לָבֹד), is a changeable vowel, and is written defectively, with a few exceptions, which are found especially in the later orthography. E. g. לָבַדְתָּ for לָבֹדְתָּ to plunder Ruth iii. 13, viii. 11. It is consequently shortened into *Qumets*-*chataph* or *Qilduts*, whenever it loses the tone, as *Inf.* לָבַדְתָּ to rejoice Job xxviii. 7, with *suff.* לָבַדְתָּ when he founded Prov. viii. 27, *Imp.* לָבֹדְתָּ pity me, *Impf.* with *For come* לָבֹדְתָּ Judges x. 18, with *suff.* לָבֹדְתָּ he lays them waste Prov. xi. 3, Q'ri.

3. Of final *Patach* in the *Inf.*, *Impf.*, and *'exp.* (לָבַדְתָּ , לָבֹדְתָּ) the following are examples: לָבַדְתָּ to stoop Jer. v. 26, *Imp.* לָבַדְתָּ roll Ps. cxix. 22, *Impf.* לָבַדְתָּ he is bitter Is. xxiv. 9, לָבַדְתָּ he is despised Gen. xvi. 4, 5, לָבַדְתָּ he becomes weak, Is. vii. 4. Examples of the *Chaldæizing Impf.* are: לָבַדְתָּ even though לָבַדְתָּ is also in לָבַדְתָּ ; לָבַדְתָּ he is astonished 1 Kings ix. 8; לָבַדְתָּ and they forced themselves, from לָבַדְתָּ .

4. In the *Participle* occurs the Aramaean form לָבֹד for לָבַד Jer. xxx. 16, R^athibh.

II. On Niphal.

5. Besides the most usual form with *Patach* in the second syllable, as given in the Paradigm, there is still another with *There*, and another with *Cholem* (analogous with לָבַדְתָּ , לָבֹדְתָּ , לָבֹדְתָּ , § 43. 1), extending through the whole conjugation. E. g. *Perf.* לָבַדְתָּ (also לָבֹדְתָּ) it is a light thing Is. xlix. 6, *Part.* לָבֹדְתָּ united away 1 Sam. xv. 9; with *Cholem* לָבֹדְתָּ they are rolled together Is. xxxiv. 4, *Impf.* לָבֹדְתָּ thou art destroyed Jer. xlviii. 2.

6. In the *Inf.* and *Imp.* there occur no forms with *Patach*, but only with *There* and *Cholem*: e. g. *Inf.* לָבַדְתָּ to melt Ps. lxxviii. 3, *Inf.* לָבַדְתָּ to be plundered Is. xxiv. 3, *Imp.* לָבֹדְתָּ get you up Num. xvi. 10. Examples of *Nqph.* with the sharpening of the first syllable are: לָבַדְתָּ is profaned Ex. xxx. 3 (from לָבַדְתָּ), לָבַדְתָּ (from לָבַדְתָּ) Ps. lxxx. 4 - *en* 4 (also לָבַדְתָּ Jer. vi. 20), לָבַדְתָּ fractus est (from לָבַדְתָּ) Mal. ii. 2.

III. On Hiphil and Hophal.

7. Besides *There* the final syllable in *Hiph.* has also *Patach*, especially with gutturals, as לָבַדְתָּ he made bitter; *Inf.* לָבַדְתָּ to shatter Jer. iv. 11. But also without a guttural, as לָבַדְתָּ he broke in pieces 2 Kings xlii. 15, *Phar.* לָבַדְתָּ 1 Sam. v. 10, *Part.* לָבֹדְתָּ shadowing Ex. xxxi. 3.

8. The Imperfect with extracted tone takes the form לָבֹדְתָּ he protects Ps. xxi. 4, לָבֹדְתָּ and he rolled Gen. xxix. 10.

9. *Chaldæizing* forms of *Hiphil* and *Hophal*: לָבֹדְתָּ Ex. xlii. 18, לָבֹדְתָּ and they broke Dent. i. 44, לָבֹדְתָּ profanabo Ex. xxxix. 7, לָבֹדְתָּ they are destroyed Job xxix. 24, לָבֹדְתָּ is broken Is. xxiv. 12, לָבֹדְתָּ in pause (Job xix. 23) for לָבֹדְתָּ .

IV. *In General.*

Verba \aleph are very nearly related to verba ζ (§ 74), as appears even from the similarity in their conjugations, which are parallel throughout. In form the verb \aleph is generally shorter than the other (comp. \aleph and \aleph , \aleph and \aleph , and \aleph and \aleph). In some cases they have precisely the same form, as in the *Impf.* *comp.* of *Kal* and *Hiphil*, in *Hophal*, and in the subsequent conjugations. On account of this relation, they have sometimes borrowed forms from each other, e. g. \aleph for \aleph *he rejoices* Prov. xxix. 6.

10. Along with the contracted forms here are found, especially in certain conjugations and tenses, others which are wholly regular, E. g. *Perf. Kal* \aleph *to plant*, *Plur.* \aleph , \aleph , \aleph (also \aleph Deut. ii. 7); *Imf.* \aleph and \aleph ; *Impf.* \aleph *he is gracious* Amos v. 15, elsewhere \aleph ; *Hiph.* \aleph , *Impf.* \aleph *he will rejoice* (which is never contracted). *Part.* \aleph *astonished* Ez. iii. 15. The full form is rather poetic, and is used with some degree of emphasis (Ps. cxviii. 11).

11. We have seen above (No. 5) that in the *Impf.* of the *Chaldee* form, the *Daghesch* of the third radical, together with the preceding vowel, is omitted before affirmatives, the tone at the same time falling on the latter, as \aleph . This sometimes occurs also in other forms, as \aleph Gen. xl. 7 for \aleph *we will confound* (cohortative from \aleph); \aleph *they will divide*; *Perf. Niph.* \aleph for \aleph Ez. xli. 7; \aleph for \aleph Gen. xvi. 11 (from \aleph = \aleph *in circumstances*); comp. \aleph xix. 3; Jer. vii. 14. Without *Daghesch*, but with the accented full vowel: \aleph for \aleph Prov. vii. 13, \aleph 1 Sam. xiv. 36; comp. \aleph Is. lvii. 5 for \aleph .

12. Although the tone falls less on the affirmatives here (see No. 7), yet this occasionally takes place; sometimes as an exception, e. g. \aleph Jer. v. 6; Ps. iii. 2; civ. 24, \aleph Gen. iv. 13; sometimes on account of appended suffixes, as \aleph , \aleph Ps. cxviii. 11. The vowels suffer before *Daghesch* the changes pointed out in § 27, 1, viz. *Cholem* in the *Impf.* becomes *Qibbuts*, less frequently *Quanta-chataph*, *There* in *Hiph.* becomes *Châleq* (after the analogy of \aleph , \aleph); the preformatives then, in place of the full vowel, take *Sh'va*. E. g. \aleph Ps. xlix. 6, \aleph Job xl. 22, \aleph Ps. lxxvii. 2, *Hiph.* \aleph Ez. xlvii. 2.

C. FEEBLE VERBS (VERBA QUIESCENTIA).

§ 68.

FEEBLE VERBS \aleph .(E. g. \aleph *to eat*. Paradigm 1.)

So far as \aleph retains its power as a consonant and a guttural, these verbs have all the properties of verbs *Pe guttural* exhibited in § 63. Here we treat of them, only so far as their \aleph *quiescens*, i. e. loses its consonant-sound, and is blended with the preceding

vowel. This happens only in a few very common verbs and forms, worn away as it were by frequent use. The limitations are as follows :

1. In the *Impf. Kal* of five verbs, viz., **אָפַד** *to perish*, **אָפַח** *to be willing*, **אָכַל** *to eat*, **אָמַר** *to say*, **אָפַק** *to bake*, the א always quiesces in a long *ô* (*Cholem*), as **יָאָפַד**. In some others, the form in which it retains its power as a consonant is also in use, as **יָאָחַל** and **יָאָחַז** *he takes hold of*. The *ô* in this case is a corruption of the vowel *â* (19, 10, 2), which is itself derived by contraction from **אָחַל** or **אָחַז**. The feebleness of these verbs (141, c) affects also their last syllable, so that it takes instead of the stronger vowel *ô* an *ê* (*Tseré*), particularly with distinctive accents at the end of a period or clause; but with conjunctive accents, which mark the continuance of the discourse, it takes *â* (*Pattach*), e. g. **תָּאָכַרְךָ** Ps. ix. 19, on the contrary **תָּאָכַרְךָ** Ps. i. 6 (comp. a similar exchange of *ê* and *â* 165, 1, c). When the tone moves back, the last stem-syllable has sometimes *Pattach*, as **יָאָפַד** *perish the day* Job iii. 2, **יָאָכַל** *and he ate*, and sometimes *Seghol*, as **יָאָמַרְךָ** (*Milra*), with conjunctive accents, but **יָאָמַרְךָ** (*Milra*) with distinctives (but in Job a few times **יָאָמַרְךָ** in pause).

Very seldom does *Tseré* stand in the first syllable in the *Impf. Kal* as **יָאָכַלְךָ** *it shall come* Mic. iv. 8, contracted from **יָאָכַלְךָ**: always, however, in the form **יָאָכַלְךָ** (*Inf.* with *ê*), for **יָאָכַלְךָ**.

2. In the 1st pers. sing. *Impf.* the radical א (to avoid the repetition of this letter) is regularly dropped (123, 3), as **אָמַרְךָ** for **אָמַרְךָ** *I will say*.

Except in this case the radical א seldom falls away, as **תָּאָכַרְךָ** for **תָּאָכַרְךָ** *thou takest away* Ps. civ. 20, **יָאָמַרְךָ** for **יָאָמַרְךָ** *they speak of thee* Ps. cxxxix. 20, **תָּאָכַרְךָ** *thou goest away* (from **תָּאָכַרְךָ**), Jer. ii. 36.

The Paradigm I. gives the feeble focus (namely, *Impf. Kal*), and indicates the other more regular forms.

Rem. 1. Out of *Kal* א seldom quiesces, as *Perf. Niph.* **תָּאָכַרְךָ** Job xxii. 9; *Hiph.* **יָאָכַרְךָ** *and he took away* Num. xi. 23, **יָאָכַרְךָ** *I hear thee* Job xxiii. 11, **יָאָכַרְךָ** (*â* from *â*) *I will destroy* Jer. xvi. 8, **יָאָכַרְךָ** *attending* Prov. xxii. 4. *Impf.* **יָאָכַרְךָ** *bring ye* (from **יָאָכַרְךָ**) Is. xxi. 14.

2. In *Piel* א sometimes falls away by contraction (like א in **יָאָכַרְךָ**, **יָאָכַרְךָ**); e. g. **יָאָכַרְךָ** (so regularly, in Syr. Chald. and Samar.) for **יָאָכַרְךָ** *teaching* Job xxxv. 11.

169.

FEEBLE VERBS פֿעל.

First Class, or Verbs originally פֿעל.

(E. g. פֿעל to dwell. Paradigm K.)

Verbs פֿעל fall principally under *two classes*, which are wholly different from each other in their origin and inflection. The *first* embraces those verbs which have properly a פֿ for their first stem-letter. In Arabic they are written with פֿ (e. g. فَعَلَ, Arab. *scalda*); but in Hebrew, by a difference of dialect, they take פֿ instead of it, wherever the first radical is the initial letter. The *second* embraces those which are properly פֿעל, and which have *Yodh* also in Arabic (§ 70). There are also a few verbs פֿעל, partly of the first and partly of the second class, which in certain forms sharpen the first syllable like verbs פֿעל, and thus form in some measure a *third class* (§ 71).

In the verb פֿעל the forms are divided according to their signification;
viz. 1) פֿעל (of the first class), *Impf.* פֿעל, פֿעל to be in a strait;
2) פֿעל (of the second class), *Impf.* פֿעל to form.

The peculiarities in the inflection of the *first class*, which is analogous with the Arabic פֿעל, are the following:

1. In the *Impf.*, *Imp.*, and *Inf. constr.* of *Kal* there is a two-fold form. About half the number of these verbs have here the feeblest forms, namely:

Impf. פֿעל with a tone-lengthened *ē* in the second syllable, which may be shortened to *Seghol* and vocal *Sh'va*; and with a somewhat firmer *ē* in the first syllable, which in some degree still embodies the first radical פֿ that has fallen away (though scarcely ever written פֿעל);

Imp. פֿעל contracted from פֿעל by the falling away of the feeble פֿ; and

Inf. פֿעל shortened in like manner at the beginning, and with the feminine ending פֿעל, which again gives to the form more length and body.

The other half of these verbs are inflected with stronger forms; they have the *Impf.* א and retain the *Yodh* initial: e. g.

Imp. פֿעל and *Inf.* פֿעל, where it is a *consonant*;

Impf. פֿעל, where it is resolved into the vowel *i* (§ 24, 2).

That the latter mode of inflection belongs to verbs actually $\frac{2}{2}$ (which has often been overlooked and falsely denied) is shown, partly by the numerous verbs which take these forms in *Kal*; and at the same time have γ in *Niphal*, *Hiphil*, and *Hophal*; partly by the analogy of the Arabic, where the verbs $\frac{2}{2}$ have likewise a double inflection.

Even in the same verb are found both forms, the weaker and the stronger, as $\frac{2}{2}$ 2 Kings iv. 41, and $\frac{2}{2}$ *pour* Ex. xxiv. 3. $\frac{2}{2}$ 1 Kings xxi. 13. $\frac{2}{2}$ Deut. ii. 24, and $\frac{2}{2}$ *possess*, with lengthening $\frac{2}{2}$ Deut. xxxii. 22; *Impf.* $\frac{2}{2}$ Deut. xxxii. 22, and $\frac{2}{2}$ *he will burn up* Is. x. 16.

To the first mode of inflection belong, e. g. $\frac{2}{2}$ *to bear*, $\frac{2}{2}$ *to go forth*, $\frac{2}{2}$ *to sit, to dwell*, $\frac{2}{2}$ *to descend*, $\frac{2}{2}$ *to know*, (*Impf.* $\frac{2}{2}$ with *Patach* in the last syllable on account of the guttural); to the second belong $\frac{2}{2}$ *to weary*, $\frac{2}{2}$ *to counsel*, $\frac{2}{2}$ *to be dry*, though the latter is in Arabic $\frac{2}{2}$.

2. The original *Vav* maintains itself, as a consonant, wherever it must be doubled; namely, in the *Inf.*, *Imp.*, and *Impf.* of *Niphal*, as $\frac{2}{2}$, $\frac{2}{2}$ (precisely as $\frac{2}{2}$, $\frac{2}{2}$); moreover, in *Hithp.* of some verbs, as $\frac{2}{2}$ from $\frac{2}{2}$, and in a few nominal forms, as $\frac{2}{2}$ *proles*, from $\frac{2}{2}$ *to bear*. As a vowel, at the end of the syllable, it is sounded \hat{a} (γ) in the whole of *Hophal* (e. g. $\frac{2}{2}$ for $\frac{2}{2}$); and, combined with a preceding *a*, as a diphthongal \hat{o} (δ) in the *Perf.* and *Part.* of *Niphal*, and throughout *Hiphil* (e. g. $\frac{2}{2}$ for $\frac{2}{2}$, $\frac{2}{2}$ for $\frac{2}{2}$).

3. The other forms, with few exceptions (see Rem. 3, 4), are singular.

In those forms in which *Yuth* does not appear, these verbs may be distinguished in the *Impf.* of *Kal* by the *Tiere* under the preformatives; in *Niph.*, *Hiph.*, and *Hoph.* by the *Vav* (γ , γ , γ) before the second radical. (Forms written defectively, like $\frac{2}{2}$, are rare.) Forms like $\frac{2}{2}$, $\frac{2}{2}$, they have in common with verbs $\frac{2}{2}$. *Hophal* has the same form as in verbs $\frac{2}{2}$ and $\frac{2}{2}$.

Rem. 1. The *Inf.* of *Kal*, of the weaker form (see No. 1), has very seldom the masculine form like $\frac{2}{2}$ *to know* Job xxxii. 6, 10, or the feminine ending $\frac{2}{2}$, e. g. $\frac{2}{2}$ Ex. ii. 4. With a guttural, $\frac{2}{2}$ becomes $\frac{2}{2}$, e. g. $\frac{2}{2}$ *to know*, $\frac{2}{2}$ *to bear* in 1 Sam. iv. 19 is contracted to $\frac{2}{2}$ (4 19, 2). Examples of the regular full form occur with *suffixes*, $\frac{2}{2}$ Job xxxviii. 4, $\frac{2}{2}$ Ezra iii. 12. The full form has seldom the feminine ending, as $\frac{2}{2}$ *to be able*.

2. The *Imp.* *Kal* often has the lengthening $\frac{2}{2}$, as $\frac{2}{2}$ *eat thyself*, $\frac{2}{2}$ *descend*. From $\frac{2}{2}$ *to give* the lengthened *Imp.* is $\frac{2}{2}$ *give up*, fem. $\frac{2}{2}$, plur. $\frac{2}{2}$, with accented *Qumetz*, owing to the influence of the guttural.

3. The *Impf.* of the firm $\frac{2}{2}$ takes *Patach* in its final syllable, when it has a guttural, as $\frac{2}{2}$ *he will know*, also $\frac{2}{2}$ Jer. xiii. 17. When the tone is thrown back upon the penultima, the final syllable takes *Seghol*.

namely, before a word of one syllable and after *Var* consecutive. E. g. *וַיִּבְרָא* Gen. xlv. 23; *וַיִּבְרָא*, *וַיִּבְרָא*, but in Pause *וַיִּבְרָא* and *וַיִּבְרָא*. A very rare exception, in which an *Impf.* of this kind is written fully, is *וַיִּבְרָא* Mic. i. 2.—The form *וַיִּבְרָא* when lengthened can also lose its radical *; as *וַיִּבְרָא* in xl. 30; *וַיִּבְרָא* lxx. 23. Yet the cases are rare and questionable where this occurs after other preformatives than * (see ls. xlv. 8).

4. In some stems the feebleness extends also to the *Perf. Kal*, so that the *a* under the second radical becomes *e* or *i*, as *וַיִּבְרָא*, *וַיִּבְרָא*, *וַיִּבְרָא* from *וַיִּבְרָא*, *וַיִּבְרָא*. Examples are found in Num. xi. 12; Deut. iv. 1; viii. 1; xix. 1; xxvi. 1; Ps. ii. 7; lxxix. 26, &c. In Syriac, *e* is here predominant; in Hebrew the feeble vowel is found only in such forms of the *Perf.* as have no full vowel under the first radical. See a similar case in § 73, Rem. 4.

5. As an exception, the *Impf. Niph.* has sometimes *Yodh* instead of *Var*, e. g. *וַיִּבְרָא* and *he scolded* Gen. viii. 12; comp. Ex. xix. 12. The 1st pers. sing. has always the form *וַיִּבְרָא* not *וַיִּבְרָא*; comp. § 51, Rem. 4.

6. In *Piel* the radical *Yodh* sometimes falls away after * preformative, which takes its punctionation (comp. § 68, Rem. 2). E. g. *וַיִּבְרָא* for *וַיִּבְרָא* and *he drieth it up* Nah. i. 4.

7. In *Hiphil*, as in *Kal*, the *Impf.* with retracted tone takes *Seghol*, as *וַיִּבְרָא* let him add Prov. i. 5, *וַיִּבְרָא* and he added. On forms like *וַיִּבְרָא*, see § 53, Rem. 7.—In *Hophal*, there are some examples of * in place of *ו*, as *וַיִּבְרָא* (for *וַיִּבְרָא*) Lev. iv. 23, 28.

N. B. 8. With verbs יָב of the first class is connected, also, the verb *וַיִּבְרָא* to go; for it forms (as if from *וַיִּבְרָא*) *Impf.* *וַיִּבְרָא*, with *Var* *וַיִּבְרָא*, in pause *וַיִּבְרָא*, *Inf. constr.* *וַיִּבְרָא*, *Imp.* *וַיִּבְרָא*, lengthened *וַיִּבְרָא* and also *וַיִּבְרָא*, and so *Hiph.* *וַיִּבְרָא*. Rarely, and almost exclusively in the later books and in poetry, are found also the regular inflections from *וַיִּבְרָא*; e. g. *Impf.* *וַיִּבְרָא*, *Inf.* *וַיִּבְרָא* (Num. xxii. 14, 16; Eccles. vi. 8, 9); *Imp. pl.* *וַיִּבְרָא* (Jer. ii. 50). On the contrary, *Perf. Kal* is always *וַיִּבְרָא*, *Part.* *וַיִּבְרָא*, *Inf. abs.* *וַיִּבְרָא*, *Part. abs.* *וַיִּבְרָא*, *Hithp.* *וַיִּבְרָא*; so that a * nowhere appears decisively as the first radical. An obsolete stem *וַיִּבְרָא* is commonly assumed, however, for the explanation of the above forms; though, in a word of so frequent use, the stem with the feeble breathing *וַיִּבְרָא* may itself be supposed to have admitted those forms, after the analogy indeed of verbs יָב. Comp. also the feeble *וַיִּבְרָא* forms, e. g. *וַיִּבְרָא* from *וַיִּבְרָא* (§ 68, 2), like *וַיִּבְרָא* from *וַיִּבְרָא*; *Impf. Hiph.* *וַיִּבְרָא* from *וַיִּבְרָא*, like *וַיִּבְרָא* 2 Kings vi. 16 from *וַיִּבְרָא*.

170.

FEEBLE VERBS יָב.

Second Class, or Verbs properly יָב.

(E. g. *וַיִּבְרָא* to be good. Parad. L.)

The most essential points of difference between verbs properly יָב and verbs יָב are the following:

1. *Kal* has only the stronger formation described in § 69, 1, namely, that in which the radical ק remains, *Inf.* קָם , with the *Impf.* א , as קָם , קָם ; with retracted tone, the *Pattach* becomes *Seghol*, as קָם and he awoke Gen. ix. 24, קָם (from קָם) and he formed Gen. ii. 7.

2. In *Hiphil* the ק is pronounced as a diphthongal ê (*Tsere*), and is regularly written *fully*, e. g. קָם (for קָם), *Impf.* קָם ; seldom with the diphthong *ai*, *ay*, as in קָם they make straight Prov. iv. 25; Ps. v. 9, Q'r'i.

The following are the only verbs of this kind: קָם to be good, קָם to suck, קָם to awake, קָם to form, קָם *Hiph.* קָם to bewail, קָם to be straight.

Of the *Impf. Hiph.* there are some anomalous forms, with preformatives attached to the 3d pers. קָם ; as קָם he wails, קָם I wail, קָם ye wail, Is. xv. 2; lxx. 14; Jer. xlviii. 31; Hos. vii. 14; and besides, קָם Job xxiv. 21; once even in *Impf. Kal* קָם Ps. cxxxviii. 6 from קָם . This anomaly was caused by mistaking, from a superficial view the *Yodh* of the simple stem for a part of the stem.

§ 71.

VERBS קָם .

Third Class, or Contracted Verbs קָם .

Here are reckoned those verbs קָם of the first and second classes, whose *Yodh* is not resolved into a vowel, but is assimilated like a *Nun*. In some verbs this is the invariable usage, e. g. קָם to spread under, *Hiph.* קָם , *Hoph.* קָם ; קָם to burn up, *Impf.* קָם , *Hiph.* קָם ; in others, such sharpened forms occur along with the weaker ones of the first and second classes, e. g. קָם to pour, *Impf.* קָם and קָם (1 Kings xxii. 35); קָם to form, *Impf.* קָם and קָם (Is. xlv. 12; Jer. i. 5); קָם to be straight, *Impf.* קָם and קָם (1 Sam. vi. 12).

The learner may easily mistake these for forms of a verb קָם ; and when such an one is not found in the lexicon, he should look for a verb קָם .

The Paradigms *K* and *L* exhibit the characteristic forms of the first and second classes; those of the third conform wholly to verbs קָם , and are, moreover, of very rare occurrence.

172.

FEEMLE VERBS 7.

(E. g. 7: to rise up. Paradigma M.)

1. The middle stem-letter 7 gives up its consonant sound in these verbs (with the exception of a few stems, see Rem. 10), and is lost in the sound of the chief vowel of the form; and this not only in the more usual cases (124, 1) where *Sh'va* precedes or follows, as 7: *bôsh* for 7: *b'ôsh*, but also where the *Var* stands between two full vowels, as 7: *Part. Pass.* for 7: *Inf. abs.* for 7: . The stem is, therefore, always monosyllabic.

2. The vowel of the stem thus contracted is, essentially, the vowel of the second syllable, which almost every where, in the verb, contains the characteristic of the form (167, 2). This vowel, by its union with the *Var*, gains greater fullness and stability: e. g. *Inf.* and *Imp.* 7: for 7: . It cannot, therefore, be displaced; but it may be shortened, as in 7: (with short *a*) from 7:, and in the *Jussive Impf.* of *Hiph.* 7: shortened from 7: (from 7:).

The *Perf. Kal*, in intransitive verbs *middle E*, takes the form 7: (from 7:) *he is dead*; and in verbs *middle O*, the form 7: (from 7:) *luxit*, 7: (from 7:) *he was ashamed*. Comp. Rem. 1.

3. The preformatives in the *Impf. Kal* and *Perf. Niph.* and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take instead of the short vowel of the regular form the corresponding long one (127, 2). E. g. 7: for 7: ; 7: for 7: ; 7: for 7: .

This vowel is mutable, and becomes *Sh'va* when the tone is thrown forward: e. g. before *aff.* 7: *he will kill him*, and in the full plural form of the *Impf.* 7: *they will die*.

The only exception is the 7 in *Hophal*, which has become a firm and unchangeable vowel; as if by the transition of 7 to the first syllable, 7: had become 7:, and then 7:.

4. In some cases, forms of the regular verb not now in use lie at the foundation of those of which we are treating. E. g. *Impf. Kal* 7: for 7: (see 167, 6), *Part.* 7:, either for 7: after 7:, the original form of 7:, Chald. and Arab. *gâtel*, 19,

* For the *a* sound under the preformatives, see No. 1.

10, 2; and § 50, 2), or for נָקַע (after the form of the verbal adjective נָקַע , comp. § 84, No. 1. Those which conform to the regular Hebrew verb, are generally the most unfrequent, as נָבַע (after the form נָבַע). The *a* in *Niph.* comes from *ua* (— *ua*), as נָבַע from נָבַע ; *Impf.* נָבַע from נָבַע .

5. In the *Perf. Niph.* and *Hiph.* the harshness of pronunciation in such forms as נָבַע , נָבַע , is avoided by the insertion of י before the affirmatives of the first and second person. For the same purpose י — is inserted in the *Impf. Kal* before the termination נָ (comp. 167, 4). These inserted syllables take the tone and shorten the preceding vowels, as נָבַע , נָבַע ; נָבַע , נָבַע , or נָבַע , also נָבַע ; נָבַע , נָבַע .

But in some cases the harder forms, without the inserted syllable, are also in use. Thus *Impf. Kal* נָבַע Ex. xvi. 55 (also נָבַע in the same verse); somewhat oftener in *Hiph.*, as נָבַע Ex. xx. 25, but also נָבַע Job xxxi. 21; נָבַע Job xx. 10, once נָבַע Jer. xlv. 25. The *Impf.* has only the harder form נָבַע , נָבַע .

6. The tone, as in verbs נָ , is not thrown forward upon the affirmatives נָ , נָ , נָ , as נָבַע , נָבַע , except in the full plural form נָבַע . On the accentuation of י and נָ , see No. 5. Where these are not inserted, the accentuation is regular, as נָבַע ; so always in *Hophal*, as נָבַע .

7. The conjugations *Piel*, *Pual*, and *Hithpaal* are very seldom found in *faehle* verbs נָ . The only instance in which י appears as a consonant is נָבַע to surround, the *Piel* of נָבַע (but see Rem. 10). In some others י has become י , as in נָבַע from נָבַע , נָבַע from נָבַע ; a formation which belongs to the later Hebrew, having been borrowed from the Aramaean. On the contrary, the unfrequent conjugation *Pilel* (§ 55, 2), with its passive and reflexive, is the common form employed in the signification of *Piel* and as a substitute for it. E. g. נָבַע to raise up, from נָבַע ; נָבַע to elevate, *Pass.* נָבַע , from נָבַע ; נָבַע to rouse one's self, from נָבַע . Less frequent is the conjugation *Pilpel* (§ 55, 4), e. g. נָבַע to sustain, to nourish, from נָבַע .

REMARKS.

1. On *Kal*.

N. B. 1. Of verbs middle *E* and *O*, which in the regular verb also have their *Perf.* and *Part.* the same (§ 50, 2); the following are examples: viz. *Perf.* נָבַע (for נָבַע) he is dead, 1st sing. נָבַע , 1st plur. נָבַע .

3d. plar. חָשָׁב; חָשָׁב (for חָשָׁב) he was ashamed, חָשָׁב, חָשָׁב, חָשָׁב; חָשָׁב he has shined; *Part.* חָשָׁב dead; חָשָׁב ashamed Ex. xxii. 30.

The form חָשָׁב, as *Perf.* and as *Part.*, is very seldom written with ש (the Arabic orthography), as חָשָׁב Hos. x. 14, חָשָׁב despising Ex. xxviii. 24, 26, comp. xvi. 57. The *Part.* has rarely the form חָשָׁב instead of חָשָׁב 2 K. xvi. 7, and even with transitive signification, as חָשָׁב oculum la. xxv. 7; Zech. x. 3.

2. In the *Inf.* and *Imp.* of some verbs, י always quiesces in *Cholem*, as חָשָׁב, חָשָׁב, חָשָׁב. In most verbs, however, it quiesces only in *Shureq*, but even in these the *Inf. absol.* has י in the final syllable (after the form חָשָׁב), as חָשָׁב חָשָׁב surgendo surgent Jer. xlv. 20. Those verbs which have י in the *Inf.* retain it in the *Impf.*, as חָשָׁב he will come. In one verb alone the preformatives of the *Impf.* have *There*, viz. חָשָׁב, *Impf.* חָשָׁב (for חָשָׁב). See No. 4.

3. In the *Imp.* with affirmatives (חָשָׁב, חָשָׁב) the tone is on the penultima, with a few exceptions as in Judges v. 12. The lengthened form, on the contrary, has the tone usually on the last syllable (חָשָׁב, חָשָׁב) with a few exceptions where the word is *Mith* (Ps. vii. 8; Jer. iii. 12; xl. 5).

N.B. 4. The shortened *Impf.* as *Jussive* (§ 18, 4) has the form חָשָׁב (very seldom חָשָׁב, חָשָׁב). E. g. חָשָׁב let him return Deut. xx. 5-6; חָשָׁב let him not return Ps. lxxiv. 21; חָשָׁב 1 Kings xxi. 10 and let him die; in poetic language, as *Indicative*, חָשָׁב, חָשָׁב, he, it shall be high, Num. xiv. 7; Micah v. 8. With *Var. consecutive*, and before words of one syllable, the tone is also drawn back upon the penultima; and the vowel of the last syllable is shortened to *Qamets-chataph*, as חָשָׁב, חָשָׁב Job xxi. 28. In *Pause*, however, the tone remains on the last syllable, as חָשָׁב; comp. Gen. xl. 28, 32, with v. 5, 8. With a guttural or a *Resh*, the final syllable may take *Patach*, e. g. חָשָׁב and he turned aside Ruth iv. 1 (from חָשָׁב).

The full plural ending י has the tone (according to No. 6 of this section); hence חָשָׁב Gen. iii. 3, 4, חָשָׁב Ps. clv. 7, חָשָׁב Joel ii. 4, 7, 9.

II. On Niphal.

5. Anonymous forms are: *Perf.* חָשָׁב; ye have been scattered Ex. xl. 17; xl. 34, 41, 43; *Inf. constr.* חָשָׁב la. xxv. 10. Comp. Rom. 9.

III. On Hiphil.

6. Examples of the *Perfect* without the inserted י: חָשָׁב thou scannest Ex. xx. 25; חָשָׁב thou killedst, and even חָשָׁב Num. xvii. 6, &c.

7. In the *Imp.* besides the shortened form חָשָׁב, occurs also the lengthened one חָשָׁב.

N.B. The shortened *Impf.* has the form חָשָׁב, as חָשָׁב that he may take away Ex. x. 17. With *Var. consecutive* the tone falls back upon the penultima, as חָשָׁב; חָשָׁב and he scattered. The final syllable when it has a guttural or *Resh* takes *Patach*, as in *Kol*, e. g. חָשָׁב and he scattered Gen. xiii. 12.

V. *In General.*

8. On account of the intimate relation between verbs קָם and קָם (§ 67) it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both, e. g. *Impf. Kal* with *Vav consecutive*; *Piel* of קָם and *Piel* of קָם . Hence it is that they often borrow forms from one another; as in *Kal* קָם he despaired (*Perf.* of קָם , as if from קָם) *Zech.* iv. 10, קָם he despaired (for קָם) *Is.* xlv. 18.

9. In common with verbs קָם (§ 67, 5), those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic formation, which has, instead of the long vowel under the preformatives, a short one followed by *Dagheh forte*. This form and the common one are often both in use. E. g. קָם to incite, *Impf.* קָם (also קָם , קָם); קָם and he shows the way? *Sam.* xxii. 33 (and קָם *Prov.* xii. 26); sometimes with a difference of signification, as קָם to cause to rest, to give rest, קָם , *Impf.* קָם to set down, to lay down; קָם to spend the night, to abide; קָם , קָם , to be headstrong, rebellious. Other examples: *Niphal* קָם (from קָם , not קָם) to be circumcised *Gen.* xvi. 26, 27; xxxiv. 23; with a guttural קָם *Zech.* ii. 17; *Hiphil* קָם to despise *Lam.* i. 8; קָם they depart *Prov.* iv. 21.

Here, too, may be classed some forms of verbs *Pe guttural* with *Dagheh forte* implied, which others would derive from a stem of a different form, or even of a different root; viz. קָם for קָם , and she hastens (from קָם) *Job* xxxi. 5, קָם , קָם *1 Sam.* xv. 10; xxv. 14, from קָם , קָם to rush upon.

10. Verbs whose middle stem-letter remains a consonant. *Vav* are, in respect to this letter, perfectly regular. E. g. קָם to be white, *Impf.* קָם ; קָם to expire, *Impf.* קָם ; particularly all verbs that are also קָם as קָם , *Piel* קָם to command, קָם to wait, &c.

§ 73.

FEEBLE VERBS קָם .

(E. g. קָם to perceive. Paradigm N.)

1. These verbs have the same structure as verbs קָם , and their קָם is treated in the same manner as the קָם of that class. E. g. *Perf. Kal* קָם (for קָם) he has set, *Inf.* קָם , *Inf. absol.* קָם (for קָם), *Imp.* קָם , *Impf.* קָם , *Jussive* קָם , with *Vav cons.* קָם . But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* shortened at the beginning, e. g. קָם (same as קָם) *Dan.* ix. 2, also קָם *Ps.* cxxxix. 2, קָם thou contendest *Job* xxxiii. 13, also קָם *Lam.* iii. 38. Often also full forms of *Hiphil* occur, e. g. *Perf.* קָם , קָם , *Inf.* קָם (also קָם), *Imp.* קָם (also קָם), *Part.* קָם ; so likewise קָם (also

לָבַשׁ, *setting* (also לָבַשׁ), לָבַשׁ *glittering*, also in *Perf.* לָבַשׁ. Moreover, as *Passive* we find a few times *Hoph.* *Impf.* לָבַשׁ from לָבַשׁ to *sing*, לָבַשׁ from לָבַשׁ to *set*.

2. These *Hiphil* forms are as easily traced to verbs לִי, and may in part belong strictly to that class. The same is true of *Niph.* לָבַשׁ, *Pil.* לָבַשׁ and *Hithpalel* לָבַשׁ (as if from לָבַשׁ). In every respect, these verbs are closely related to verbs לִי. Hence, several verbs occur, promiscuously and in the same signification, as לִי and לִי; e.g. לָבַשׁ (*denom.* from לָבַשׁ) to *spend the night*, *Inf.* also לָבַשׁ; לָבַשׁ to *set*, *Inf.* also לָבַשׁ, *Impf.* לָבַשׁ, once לָבַשׁ. In other verbs one of the two is the predominant form, as לָבַשׁ to *exult* (לָבַשׁ only in Prov. xxiii. 24). But few are exclusively לִי, as לָבַשׁ to *set*, לָבַשׁ to *contend*, לָבַשׁ to *rejoice*; to which should be added לָבַשׁ (in Arabic *middle Yodh*) to *contain*, to *measure* Is. xl. 12, and the *denom.* לָבַשׁ (from לָבַשׁ) to *summer* Is. xviii. 6.

The older grammarians did not recognize this class of verbs, but referred all the forms to verbs לִי. This may, in some instances, be quite right; the later Arabic has an exactly corresponding abbreviation of the *Hiphil* (Comp. IV) in verbs לִי. On the contrary, the Arabic, as well as Ethiopic, has also actual verbs לִי; nor is the Hebrew without such, in which *Yodh* even retains its consonant power, as לָבַשׁ to *hate*, and לָבַשׁ to *fight*. There is certainly to be assumed a vacillation among stems so nearly related, and encroachment of one upon the other.

The Paradigm N is placed in connection with that of verbs לִי, in order to exhibit more clearly the parallelism of the two classes. The conjugations which are omitted in it, have the same form as in Paradigm M.

REMARKS.

1. Examples of the *Inf. absol.* are לָבַשׁ *litigando* Judges xl. 25, לָבַשׁ *ponendo* Is. xxii. 7, but also לָבַשׁ Jer. l. 34.

2. The *shortened Impf.* is לָבַשׁ; with retracted tone it takes the form לָבַשׁ Judges vii. 31. So with *the consecutive*, לָבַשׁ, and *he set*, לָבַשׁ, and *he perceived*.

3. As *Part. act. Kal* we find once לָבַשׁ *passing the night* Neh. xiii. 21; *Part. pass.* לָבַשׁ or לָבַשׁ (a various reading) 2 Sam. xiii. 32.

4. Verbs לִי remain the consonant-sound of their *8* almost invariably, and hence are irregular only as represented in § 64. Of its quiescence in these verbs there are, however, some examples; as לָבַשׁ, they are *beautiful* Is. li. 7 (from לָבַשׁ); לָבַשׁ, *he blooms* *Impf. Hiph.* from לָבַשׁ; for לָבַשׁ, Eccl. xii. 5, [§ 23, 2].

174.

FEEBLE VERBS \aleph .(E. g. $\aleph\aleph\aleph$ to find. Paradigm O.)

The \aleph appears here, as in verbs \aleph , partly as a consonant with a soft guttural sound (scarcely audible at the end of a word), partly as a quite inaudible (quiescent) letter, according to the following rules:

1. In those forms which end with the third radical, the final syllable has always the regular vowels, e. g. $\aleph\aleph\aleph$, $\aleph\aleph\aleph$, $\aleph\aleph\aleph$, $\aleph\aleph\aleph$; but *Patach* before the feeble letter \aleph is lengthened into *Qamets* (§ 23, 1), viz. in the *Perf. Impf.* and *Imp. Kal*, in the *Perf. Niph.*, *Pual*, and *Hoph.* The (.) however is mutable (§ 25, 2, Rem.), hence in the plural $\aleph\aleph\aleph$.

The *Impf.* and *Imp. Kal* have *A*, after the analogy of verbs *Lamedh guttural*.

2. Also before affirmatives beginning with a consonant (\aleph , \aleph) \aleph is not heard. The vowel which precedes it in the *Perf. Kal* is *Qamets*, $\aleph\aleph\aleph$; in the *Perf.* of all the other conjugations it is *Tere*, $\aleph\aleph\aleph$; in the *Imp.* and *Impf.* of all the conjugations it is *Seghol*, $\aleph\aleph\aleph$, $\aleph\aleph\aleph$.

The *Tere* and *Seghol* of those forms arose doubtless from the close resemblance of those verbs to the \aleph class (comp. § 75, 2), and from an approximation to the latter.

Before the suffixes \aleph , \aleph , \aleph , the \aleph retains its character as a guttural, and takes (\aleph) as $\aleph\aleph\aleph$ Cant. vii. 1, $\aleph\aleph\aleph$ Ez. xxviii. 13, comp. § 35, 2, Rem. The reason (as in verbs *Lamedh guttural*) is, that those suffixes require before them a half-vowel.

3. Before affirmatives beginning with a vowel, \aleph remains a consonant, and the form is regular, as $\aleph\aleph\aleph$.

A complete view of the inflection is given in Parad. O.

REMARKS.

1. Verbs *middle E*, like $\aleph\aleph\aleph$ to be full, retain *Tere* in the other persons of the *Perf.*, as $\aleph\aleph\aleph$. Instead of $\aleph\aleph\aleph$ is sometimes found the Aramaean form $\aleph\aleph\aleph$ for $\aleph\aleph\aleph$ the same Is. vii. 13; comp. Gen. xxxiii. 11 (after the form $\aleph\aleph\aleph$, § 41, Rem. 4).

2. In the *Imp.* occurs the fem. form $\aleph\aleph\aleph$ to fill Lev. xii. 4, for $\aleph\aleph\aleph$.

3. The *Part. fem.* is commonly, by contraction, $\aleph\aleph\aleph$, more rarely $\aleph\aleph\aleph$ Cant. viii. 10, and without \aleph (see Rem. 4) $\aleph\aleph\aleph$ (from $\aleph\aleph\aleph$) Deut. xxviii. 57. In the forms $\aleph\aleph\aleph$ occurs 1 Sam. xiv. 31, and $\aleph\aleph\aleph$

joining them Neh. vi. 8, the vowel is drawn back in the manner of the Syriac [123. 9].

4. The *x* sometimes falls away, as in חִלִּֿֿֿ Num. xi. 41, חִלִּֿֿֿ Job xxxii. 18. *Niph.* חִלִּֿֿֿ; ye are defiled Lev. xi. 43. *Hiph.* חִלִּֿֿֿ Jer. xxxii. 35.

See the Remarks on verbs חִלּ, No. VI.

§ 75.

FEEBLE VERBS חִלּ

(E. g. חִלּֿֿֿ to reveal. Parad. gm P.)

These verbs, like those חִלּ (1169, 70), embrace two different classes of the irregular verb, viz. חִלּ and חִלּ, which in Arabic, and especially Æthiopic, are still more clearly distinguished. In Hebrew the original *y* and *z* have given place to a feeble *h*, as a representative of a closing vowel-sound (123. 4), in all those forms which end with the third radical. Hence they are called in Hebrew verbs חִלּ; e. g. חִלּֿֿֿ for חִלּֿֿֿ *he has revealed*, חִלּֿֿֿ for חִלּֿֿֿ *he has rested*. By far the greater number of these verbs are originally חִלּ; only a few forms occur of verbs חִלּ. The two classes are therefore less prominently distinguished than verbs חִלּ and חִלּ.

A true verb חִלּ is חִלּֿֿֿ to be at rest, whence חִלּֿֿֿ, Part. חִלּֿֿֿ, and the derivative חִלּֿֿֿ rest: yet in the *happ.* it has חִלּֿֿֿ (with *Yodh*). In חִלּֿֿֿ (Arab. حَار) to answer, and חִלּֿֿֿ (Arab. عَار) to suffer, to be oppressed, are two verbs originally distinct, but with the same form in Hebrew (see Gesenius' Lex. art. חִלּֿֿֿ). In Syriac the intermingling of these forms is carried still further, verbs חִלּ also being confounded with those חִלּ, i. e. with the two classes חִלּ and חִלּ of the Arabic. *

Wholly different are those verbs whose third stem-letter is a consonant *h* (distinguished by *happig*); e. g. חִלּֿֿֿ to be high. They are inflected throughout like verbs *Lameth guttural*. It is certain, however, that some feeble verbs חִלּ originated in verbs with final *h*, this letter having lost its original strong and guttural sound, and become softened to a feeble *h*, e. g. חִלּֿֿֿ, Arab. حَار to be blunt. Hence it is that verbs חִלּ are sometimes related to those חִלּ, for which the verb חִלּ may be assumed as an intermediate form; e. g. חִלּֿֿֿ and חִלּֿֿֿ to be hard, חִלּֿֿֿ properly = חִלּֿֿֿ to be open.

The grammatical structure of these verbs (which Paradigm P exhibits) is as follows:

1. The original *Yodh* or *Fav*, in all forms which end with the third radical, gives place to *h* as a vowel-letter, which repre-

sents the closing vowel. This vowel is the same in each form through all the conjugations, namely :

In all the Perfects, קָם : קָמָה , קָמְהוּ , קָמְהוֹ , &c.

In all the Imperfects and Participles Active, קָם : קָמֵה , קָמֵהוּ , &c.

In all the Imperatives, קָם : קָמֵה , קָמֵהוּ , &c.

In the Inf. absol. (except in *Hiph.* and *Hoph.*, Rem. 13), קָם : קָמֵה , &c.

The *Part. Pass. Kal* forms the only exception, in which the original קָ appears at the end, קָמֵה , as also in some derivatives (§ 85, Y).

The *Inf. constr.* has always the feminine form in קֵה , viz. in *Kal* קָמֵה , in *Piel* קָמְהוֹ , &c.

In explanation of these forms we observe :

That in the *Perf. Kal*, קָמֵה stands for קָמֵה according to § 24, 2, c; as in *Niph.* and *Hophal*. *Piel* and *Hithp.* are based on the forms קָמֵה , קָמְהוֹ (§ 52, Rem. 1), *Hiph.* on the form קָמֵהוּ after the manner of the Arabic *septala* (§ 53, 1).

The *Impf. Kal*, קָמֵה , is an *Impf. A* for קָמֵה (according to § 24, 2, Rem. a), whence also are such plural forms as קָמֵהוּ (see Rem. 4). The same is true of the other conjugations, all of which have, even in the regular verb, in connection with the usual form, another with *Patach* in the final syllable. See § 54, Rem. 2, § 54, Rem.

The *Tone* of the *Imp.* קָמֵה is, at any rate, a shorter vowel than the accented *Seghol*, with its broader sound, in the *Impf.* קָמֵהוּ ; comp. the contracted state of nouns in קָם , § 80, 2, c.

2. Before the affirmatives beginning with a consonant (קָ , 2), the original קָ remains, but not as a consonant. Properly it would here form with the foregoing א (*Patach*) the diphthong אי ; which, however, in the *Perf.*, is first contracted into ע (קָם) and then farther attenuated into י (§ 24, Rem. 1), but in the *Impf.* and *Imp.* passes into the broad and obtuse קָ . Thus in *Perf. Piel*, from קָמֵה (after קָמְהוֹ) comes first קָמֵה , and then by attenuating the ע into י קָמֵה ; in the *Impf. Piel* קָמְהוֹ . In the passives the ע is always retained; in the actives of the derived conjugations and in the reflexives י and י are both used (see Rem. 7, 9, and 13); but in *Kal* (the most frequent of all), only י is found. Accordingly :

The Perfect of *Kal* has י , as קָמֵה ;

Perfects of the other active as well as reflexive conjugations have promiscuously י and י , as קָמֵה and קָמֵה ;

Perfects of the Passives have only פָּ , as פָּלָה ;

Imperfects and Imperatives have always פָּ , as פָּלָה , פָּלְהוּ .

In Arabic and Ethiopic, the diphthongal forms have every where resisted contraction, which takes place only as an exception and in the popular idiom. In Chaldean and Syriac, the contracted forms prevail, though the Syriac has e. g. פל in *Kal*, and so also the Chald. along with פל .

3. Before the affirmatives beginning with a vowel (א , $\text{אֶ$, אָ) the *Yodh*, together with the preceding vowel, is usually displaced, e. g. פל (for פִּלָּה), פָּלְהוּ (פִּלְהוּ), *Part. fem.* פָּלָה , *plur.* פָּלָהּ ; yet it remains in ancient full forms, particularly in *pause*, as פִּלְהוּ (see Rem. 4 and 12). Before *suffixes* also it falls away, as פָּלָהּ (Rem. 19).

4. The *Yodh* disappears also in the *3d Perf. sing. fem.*, when פָּ is appended as feminine ending, namely פָּלָהּ . But this ancient form is become rare (see Rem. 1); and to this mark of the gender, as if it were not sufficiently clear, a second feminine ending פָּ has been appended, so as to form פָּלָהּ . So in all conjugations, e. g. *Hiph.* פָּלָהּ , common form פָּלָהּ , in *pause* פָּלָהּ .

See analogous cases in § 70, Rem. § 91, 2.

5. The formation of the *shortened Imperfect*, which occurs in all the conjugations, is strongly marked in verbs of this class, and consists in casting away the פָּ , by which still other changes are occasioned in the form (see Rem. 3, 8, 10, 15). A *shortened Imperative* is also formed, in some conjugations, by *apocope* of the פָּ (Rem. 11, 15).

REMARKS.

I. On *Kal*.

1. In the *3d Perf. fem.* the older and more simple form פָּלָהּ (from פָּלָהּ , comp. the verb פָּלָה , § 74, Rem. 1), is almost entirely banished from common use (see above, No. 4). An example of it is פָּלָהּ she *suffers* Lev. xxv. 31. So in *Hiph.* and *Hoph.*, e. g. פָּלָהּ she *pays*, Lev. xxvi. 34, פָּלָהּ she *is carried captive*, Jer. xiii. 19. But with *suffixes* it is always used, see Rem. 19.

2. The *Inf. absol.* has also the form פָּלָהּ Gen. xxvi. 28. As *Inf. constr.* occurs rarely, פָּלָהּ Gen. xlviii. 11, פָּלָהּ 1. 29, or פָּלָהּ xxxi. 28, as well as the feminine form פָּלָהּ to see Ex. xxviii. 17, like פָּלָהּ § 45, 2, letter 6.

N. B. 3. The shortening of the *Inf.* (see above, No. 5), occasions in *Kal* the following changes:

- a) The first stem-letter most commonly takes the helping-vowel *Seghol* or, when the middle radical is a guttural, *Patach* (§ 28, 4). E. g. בָּקַח for בִּקַּח ; בָּנָה for בִּנָּה and *he built*; סָפַח for סִפַּח and *let him look*, for סִפַּח .
- b) The *Chirey* of the preformative is also sometimes lengthened into *Terey* (because it is now in an open syllable), as סָרַח for סִרַּח and *let him see* from סָרַח , חָלַשׁ from חִלַּשׁ and *becomes weak*.
- c) Elsewhere, and chiefly in the cases mentioned in § 28, 4, the helping-vowel is sometimes omitted; e. g. בָּקַח and *he took captive* Num. xxi. 1, $\text{שָׁתַּח$ and *he drank, שָׁחַט and *he sept*. The verb סָרַח has the two forms סָרַח and סָרַח , and סָרַח and *he saw*, the latter with *Patach* on account of the *Resh*.*
- d) Examples of verbs which are *Pe guttural* (§ 28) as well as *Lamedh He*: עָשָׂה and *he made*, from עָשָׂה , עָנָה and *he answered*, from עָנָה . Sometimes the punctuation of the first syllable is not affected by the guttural; as in הִתְעַרַּב and *it burnt*, $\text{הִתְעַמְּקָה$ and *he encamped*, הִתְעַלַּח (with *Dag. lene* in second radical) *let him rejoice* Job iii. 6.
- e) The verbs הָיָה *to be* and $\text{הָיָה$ *to live*, which would properly have in the shortened *happ.* הָיָה , הָיָה , change these forms to הָיָה and הָיָה , the *Yodh* drawing the *i* sound in itself, and going with it in a long *i* (comp. the derivative nouns הָיָה for הָיָה , הָיָה for הָיָה , &c. § 54, No. V). From הָיָה *to be* occurs once the form הָיָה for הָיָה *he will be* Eccles. xi. 3.

With *Var. conservative* occur not unfrequently the full forms (viz. without *apocope* of the הָ), especially in the first person, and in the later books; e. g. אֶרְאֶה and *I saw* (in twenty places, but not in the Pentateuch), אֶעֱשֶׂה and *he made* (four times).

4. The original הָ sometimes remains also before the affirmatives beginning with a vowel (comp. No. 3 above), especially in and before the *Pres.* and before the full plural ending הֵם , or where for any reason an emphasis rests upon the word. *Perf.* $\text{הָיָה$ *she takes refuge* Ps. lvi. 3, הָיָה Deut. xxxii. 37; *Imp.* הָיָה *ask ye* Is. xxi. 12; *happ.* $\text{הָיָה$ *they increase* Deut. vii. 13, more frequently like הָיָה *they drink* Ps. lxxviii. 44 (comp. Rem. 12).

5. The *Part. act.* has also a form of the form הָיָה *sleeping Pres.* xxxi. 27, הָיָה *fruitful* Ps. cxviii. 3, in the *Plur.* like הָיָה *coming* (things) Is. xli. 23. The *Part. pass.* is sometimes without הָ , as הָיָה for הָיָה *made* Job xii. 25, הָיָה xv. 23.

6. Rare are such defectively written forms as הָיָה 2 Sam. xv. 33, הָיָה Job v. 12, and the pronunciation הָיָה Mic. vii. 19.

II. On Niphal.

7. In the *Perf.* 1st and 2d pers., besides the forms with הָ are found others with הָ ; as הָיָה 1 Sam. xiv. 8, הָיָה Gen. xxiv. 3.

8. The *apocope* of the *happ.* occasions no other change than the rejection of הָ , as הָיָה from הָיָה ; but in a verb הָ guttural we find a form with (—) shortened to (—), e. g. הָיָה (for הָיָה) Ps. cix. 13. Since

lar in *Piel* is הִצִּי (from הִצִּיעָה) Ps. cxli. 8, and in *Hithp.* הִצִּיעָה (from הִצִּיעָה) Prov. xxii. 24.

III. On *Piel*, *Paal*, and *Hithpaal*.

9. In the *Perf. Piel*, the second syllable has the less prolonged *Chireq* instead of the diphthongul \sim in the greater number of examples, as הִצִּיעָה, הִצִּיעָה, and always before suffixes, e. g. הִצִּיעָה Ps. xlii. 20. In the Paradigm, the older form with \sim is placed first. *Hithp.* has \sim , but sometimes also \sim (Ps. xxvi. 10; 1 K. ii. 26; Jer. i. 24); *Paal*, on the contrary, always remains \sim .

10. The *Impf. Paal*, after the *apocope*, the *Dagheesh-forse* of the second stem-letter (comp. § 20, 3, a); hence *Piel* הִצִּיעָה and he commanded; *Hithp.* הִצִּיעָה and he uncovered himself Gen. ix. 21. Less frequently is the *Pattach* then lengthened into *Qamatz*, as הִצִּיעָה and he searched 1 Sam. xxi. 14, הִצִּיעָה he desires Ps. xlv. 12. Comp. Rom. 8.

11. In *Piel* and *Hithp.* are found also *apocopated* forms of the *Impf.*, as הִצִּיעָה for הִצִּיעָה *poore* Dan. i. 13; הִצִּיעָה *feign* thyself sick 2 Sam. xii. 5.

12. Examples of *Yodh* retained in cases where more commonly it is omitted: *Impf. Hithp.* הִצִּיעָה will ye liken me in xl. 25, הִצִּיעָה they cover them Ex. xv. 5.

IV. On *Hiphil* and *Hophal*.

13. In the *Perf. Hiph.* the forms הִצִּיעָה and הִצִּיעָה are about equally common; before suffixes the latter is used as somewhat shorter than the other. In the Paradigm, the older form with \sim is placed first. *Hoph.* has always \sim .

14. In the *Inf. absol. Hiph.* הִצִּיעָה. There is the regular vowel (as in הִצִּיעָה); but to this the *Inf. absol. Hoph.* also conforms, as in הִצִּיעָה Lev. xix. 28. The verb *to multiply*, has three forms of the *Inf. Hiph.*, viz. הִצִּיעָה *much* (used adverbially), הִצִּיעָה *used* when the *Inf.* is pleonastic (see § 131, 3, a), הִצִּיעָה the *Inf. constr.* Comp. Gen. xli. 49; xxii. 17; Deut. xxviii. 63.

15. The shortened *Impf. Hiph.* has either the form הִצִּיעָה let him subdue Is. xli. 2, הִצִּיעָה let him enlarge Gen. ix. 27, הִצִּיעָה and he watered, or (with a helping vowel) הִצִּיעָה (for הִצִּיעָה); as הִצִּיעָה and he carried captive 2 Kings xviii. 11, הִצִּיעָה and he made fruitful Ps. cv. 21. Examples with guttural: הִצִּיעָה Num. xxiii. 2, הִצִּיעָה, &c. which can be distinguished from the *Impf. Kal* only by the signification. The *Imp. apoc.* has invariably the helping-vowel *Seghol* or *Pattach*, as הִצִּיעָה multiply, for הִצִּיעָה, הִצִּיעָה Ps. li. 4 (Qeri), הִצִּיעָה doubt for הִצִּיעָה, הִצִּיעָה Deut. ix. 14, הִצִּיעָה for הִצִּיעָה Ex. xxxiii. 12.

16. The *Impf.* with *Yodh* retained occurs only in הִצִּיעָה Job xix. 3, from הִצִּיעָה.

V. In General.

17. In the Aramaean, where, as before remarked, the verbs \sim and \sim flow into one another, both classes terminate, in the *Impf.* and *Part.* of all the conjugations, without distinction, in \sim or \sim . As imitations

of this mode of formation we are to regard those forms of the *Imp.*, *Imp.*, and *Impf.* in פֿ—, more seldom שֿ— and וֿ—, which are found in Hebrew also, especially in the later writers and the poets. *Imp.* פֿתִּיחַ to be Ez. xxi. 15; *Imp.* שִׁתִּיחַ be thou Job xxxv. 6; *Impf.* שִׁתִּיחַ־לָּךְ Jer. xvii. 17, שִׁתִּיחַ־לָּךְ follow not Prov. i. 10, שִׁתִּיחַ־לָּךְ do not 2 Sam. xiii. 12; * *Pilf. Impf.* וִשִׁתִּיחַ Hos. vi. 9.

The ending in וֿ— occurs (also a Syriacism), in place of פֿ— in the *Impf. Kal*, as וִשִׁתִּיחַ Jer. iii. 6, and even (according to others) in place of פֿ— in the *Perf. Hiph.* וִשִׁתִּיחַ he made sick Is. lili. 10; comp. the *Plur.* וִשִׁתִּיחַ they caused to melt Jon. xiv. 8.

* 8. In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive (155, 2), where the third radical, which the conjugation requires to be doubled, appears under the form פֿ; viz. פִּתְּחִי, contracted פִּתְּחִי to be beautiful, from פִּתְּחִי; פִּתְּחִי the archers Gen. xxi. 16; but especially פִּתְּחִי to bow, *Pilel* פִּתְּחִי, hence the reflexive פִּתְּחִי־לְעַצְמוֹ to bow one's self, to prostrate one's self, 2d pers. פִּתְּחִי— and פִּתְּחִי—, *Impf.* פִּתְּחִי־לְעַצְמוֹ, apoc. פִּתְּחִי־לְעַצְמוֹ for פִּתְּחִי־לְעַצְמוֹ (analogous with פִּתְּחִי for פִּתְּחִי).

10. Before *suffixes*, in all forms ending with פֿ, the so-called *union vowel* (155, 3, 5) takes the place of פֿ and of the preceding vowel: e. g. פִּתְּחִי he answered me, פִּתְּחִי, פִּתְּחִי, *Impf.* פִּתְּחִי־לִי, פִּתְּחִי; *Hiph.* פִּתְּחִי, פִּתְּחִי. Very seldom וֿ— takes the place of the final פֿ— or פֿ—, as in פִּתְּחִי־לִי he will cover them, Ps. cxl. 10, פִּתְּחִי־לִי smite me 1 Kings xi. 33. The 3d *Perf. fem.* always retains before *suffix* the older form פִּתְּחִי (see No. 4), yet with a short פֿ, as in the regular verb, e. g. פִּתְּחִי for פִּתְּחִי Zech. v. 4 *p* in pause פִּתְּחִי־לִי Job xxxiii. 4.

VI. Relation of Verbs פֿ and שֿ to each other.

20. The verbs of each of these classes, in consequence of their intimate relation (see second paragraph of this section, and Rem. 17), often borrow the forms of the other, especially in the usage of the poets and of the later writers.

21. Thus there are forms of verbs שֿ,

a) Which have adopted the vowels of verbs פֿ, e. g. *Perf.* שִׁתְּחִי I restrain Ps. cxix. 101; *Part.* שִׁתְּחִי sinning Eccles. ix. 12; viii. 14; *Pilf. Perf.* שִׁתְּחִי As fills Job ii. 34, שִׁתְּחִי I heal 2 Kings ii. 21; *Impf.* שִׁתְּחִי he swalloweth Job xxxix. 24; *Niph. Perf. fem.* שִׁתְּחִי־לִי was extraordinary (after שִׁתְּחִי־לִי) 2 Sam. i. 26; *Hiph. Perf. fem.* שִׁתְּחִי־לִי she concealed Jon. vi. 17.

b) Which retain their own vowels, but are written with פֿ, e. g. *Imp.* פִּתְּחִי heal Ps. ix. 4; *Niph.* פִּתְּחִי to hide one's self 1 Kings xii. 25; *Pilf. Impf.* פִּתְּחִי he will fill Job viii. 21.

* The examples of the *Impf.* here quoted have the *passive* signification, and their agreement in pronunciation with the *Imp.* (in the — common to both) can certainly be explained on this ground. But this will not apply to other examples; and the reading, moreover, varies in most passages between — and —. See Gen. xvi. 22; Lev. xviii. 7; Jon. vii. 2; Is. 34; Dan. i. 12; Ec. v. 12.

c) Which in all respects have the appearance of verbs כָּבַד , e. g. תִּכְבֹּד thou shalt be great Ruth ii. 9; יִכְבְּדוּ they are full Ez. xxviii. 16; *Inf.* יִכְבְּדוּ to sin Gen. xx. 6; *Impf.* יִכְבְּדוּ they heal Job v. 18; *Part. fem.* כֹּבֶדֶת Eccles. x. 5; *Part. pass.* כֹּבֵד Ps. xxxii. 4; *Niph.* יִכְבְּדוּ Jer. ii. 9; *Hithp.* יִכְבְּדוּ thou prophesiest 1 Sam. x. 6; *Inf.* יִכְבְּדוּ 1 Sam. x. 13.

22. On the contrary there are forms of verbs כָּבַד which, in some respects, follow the analogy of verbs כָּבַד . E. g. in their consonants, כֹּבֶדֶת it is changed Lam. iv. 1; כֹּבֶדֶת 2 Kings xiv. 29; כֹּבֶדֶת and he was sick 2 Chron. xvi. 12; in their vowels, כֹּבֶדֶת 1 Kings xvii. 14; in both, כֹּבֶדֶת 2 Sam. xxi. 12.

176.

VERBS DOUBLY ANOMALOUS.

1. Such are verbs which have two stem-letters affected by the anomalies already described, with the exception of those occasioned by gutturals. These verbs exhibit no new changes; and even in cases where two anomalies might occur, usage must teach whether the verb is actually subject to both, or but one of them; or, as sometimes happens, to neither.

Thus from $\text{נָחַ$ to flee are formed *Impf.* $\text{נָחַ$ Nah. iii. 7, and $\text{נָחַ$ Gen. xxxi. 40 (after the analogy of verbs $\text{נָחַ$), *Hiph.* $\text{נָחַ$ (as a verb $\text{נָחַ$), but in *Impf.* *Hoph.* $\text{נָחַ$ (as $\text{נָחַ$).

2. The following are examples of doubly anomalous verbs, and of difficult forms derived from them:

a) Verbs שָׁמַר and שָׁמַר (comp. §§ 66 and 74); e. g. שָׁמַר to hear, *Imp.* שָׁמַר , *Inf. constr.* $\text{שָׁמַרְתָּ$ (for שָׁמַרְתָּ), also שָׁמַרְתָּ (comp. § 74, Rem. 3), *Impf.* שָׁמַרְתָּ for שָׁמַרְתָּ Ruth i. 14.

b) Verbs שָׁמַר and שָׁמַר (comp. §§ 64 and 75), as שָׁמַר to bend, שָׁמַר to smite. Hence *Impf.* שָׁמַר , *apoc.* שָׁמַר and he bowed, שָׁמַר and שָׁמַר and he sprinkled (from שָׁמַר); *Perf.* *Hiph.* שָׁמַר he smote, *Impf.* שָׁמַר , *apoc.* שָׁמַר , so also שָׁמַר ; *Imp.* שָׁמַר , *apoc.* שָׁמַר smite; *Inf.* שָׁמַרְתָּ ; *Part.* שָׁמַרְתָּ .

c) Verbs שָׁמַר and שָׁמַר (comp. §§ 66 and 75), as שָׁמַר to come, שָׁמַר to hide. Hence *Impf.* שָׁמַר , *plur.* שָׁמַרְתָּ , שָׁמַרְתָּ Deut. xxxiii. 21 for שָׁמַרְתָּ ; *Impf.* *apoc.* שָׁמַרְתָּ Is. xli. 23 for שָׁמַרְתָּ ; *Imp.* שָׁמַרְתָּ for שָׁמַרְתָּ , שָׁמַרְתָּ (§ 23, 3, Rem. 2, § 75, Rem. 4); *Hiph.* *Imp.* שָׁמַרְתָּ for שָׁמַרְתָּ Is. xxi. 14; *Impf.* *apoc.* שָׁמַרְתָּ and he adjoined 1 Sam. xiv. 24, from שָׁמַרְתָּ .

d) Verbs שָׁמַר and שָׁמַר (comp. §§ 67, 76, and 74), as שָׁמַר to go forth, *Imp.* שָׁמַר , *Inf.* שָׁמַרְתָּ , *Hiph.* שָׁמַרְתָּ to bring out.

e) Verbs שָׁמַר and שָׁמַר (comp. §§ 69, 70, and 75), e. g. שָׁמַר to throw, in *Hiph.* to profess, to praise, properly שָׁמַר , and שָׁמַר to throw, שָׁמַר to be beautiful

which are really שׂ . *Inf.* שׂוּר , שׂוּרָה ; *Imp.* שׂוּר ; *Impf.* שׂוֹרֵם , with *suff.* שׂוֹרֵם we shot at them (from שׂוּר), Num. xii. 30; *Pst.* שׂוֹרֵם for שׂוֹרֵם (J. 69; Rom. 6); *Hiph.* שׂוֹרֵם , שׂוֹרֵמָה ; *Inf.* שׂוֹרֵם ; *Impf.* שׂוֹרֵם , *apoc.* שׂוֹרֵם .

f) Verbs בָּ and לָ , particularly the verb בָּא to come; *Perf.* בָּא , בָּאָה , *apoc.* בָּא for בָּאָה ; Sam. xiv. 8; *Hiph.* בָּאָה , בָּאָהָה , and בָּאָהָה ; *Impf.* בָּא for בָּאָה Mic. i. 13; *Imp.* בָּא Ruth iii. 15; *Hiph. Part.* בָּאָה 2 K. xiii. 4. So לָ be refuses; *Hiph.* from לָ Ps. cxi. 5.

Deserving of notice also, g) is the verb לָ to flee, which is treated as a verb לָ , and hence has לָ in the 3d *Perf.* *Kal.* Gen. iii. 22. In Hebrew it occurs only in this form, the synonymous and kindred stem לָ , as a verb לָ , being the one in common use.

177.

RELATION OF THE IRREGULAR VERBS TO ONE ANOTHER.

1. Several classes of irregular verbs, e. g. those שׂ and שׂ , שׂ and שׂ , שׂ and שׂ , stand in a very intimate relationship, as appears from the similarity in their meaning and inflection, from the forms which they have in common, and from their mutual interchange of forms. The relation is based, as a rule, on the essential sameness of two firm stem-consonants, to which the common signification attaches itself (the *biliteral root*, § 30, 2), the third weaker radical not being taken into account. Thus שׂ , שׂ , שׂ all mean to smite, to beat in pieces; שׂ and שׂ to flee.

In this manner are related in form and signification,

1. Verbs שׂ and שׂ (in which the essential stem-letters are the first and last), e. g. שׂ and שׂ to become poor; שׂ and שׂ to feel, to touch; שׂ and שׂ to flee.

2. Verbs שׂ and שׂ (in which the two last are the essential stem-letters), both to each other and to the former class. They are related to each other in the verbs שׂ and שׂ to place, שׂ and שׂ (yayash) to feed; to the former class, especially to verbs שׂ , in שׂ and שׂ to fear; שׂ and שׂ to be good; שׂ and שׂ to blow; שׂ and שׂ to dash in pieces. Verbs שׂ are more seldom found connected with these classes, as שׂ and שׂ to be destroyed; שׂ and שׂ to thresh, &c.

3. Verbs שׂ and שׂ (in which the first two consonants properly form the stem), both to each other and to the former classes; to each other in שׂ and שׂ to crush; שׂ and שׂ to meet; to verbs of the former classes, in שׂ and שׂ to suck, שׂ and שׂ to thrust, &c.

178.

DEFECTIVE VERBS.

It often happens, when two related irregular verbs are in use in the same signification, that both are *defective*, i. e. do not occur in all the verbal forms. As these, however, are not generally the same in both, the two taken together make out a perfect verb, as in Greek *ἔρχομαι*, Aor. *ἤλθον*, Fut. *ἐλεύσομαι*, and in Latin, *fero, tuli, latum, ferre*; with this difference, that in Hebrew these verbs are almost universally related in form as well as signification, like the Greek *βαίνο*, Aor. 2 *ἔβην*, from the same stem *βα-ω*.

Of these verbs the following are the most common:

שָׁם to be ashamed, *Hiph.* **שָׁמַת**, but also **שָׁמַתָּה** (from **שָׁמַת**), especially with the intransitive signification to feel shame.

טוֹב to be good, *Perf.* **טָב**. *Impf.* **טוֹבִי** (from **טָב**). *Hiph.* **טוֹבִיטָה** (from **טָב**).

יָרָא to fear. *Impf.* **יָרֵא** (from **יָרָא**).

נָחַ and **נָצַח** to place, neither used in *Kal*. *Niph.* **נָחַ** to stand. *Hiph.* and *Hoph.* **נָחַתָּה** and **נָחַתָּה**. *Hithp.* **נָחַתְתָּה**.

פָּצַע to dash in pieces. *Impf.* **פָּצֵעַ** (from **פָּצַע**). *Imp.* **פָּצֵעַ**. *Niph.* **פָּצַעַתָּה**. *Pil.* **פָּצַע** (from **פָּצַע**). *Pil.* **פָּצַעַתָּה** (from **פָּצַע**). *Reflex.* **פָּצַעְתָּה**. *Hiph.* **פָּצַעַתָּה**. *Pilpel* **פָּצַעְתָּה** Job xvi. 12.

צָרָה and **צָרָה** to be strait. Hence *Perf.* **צָרָה** I am in a strait, lit. it is strait to me, from **צָרָה**. *Impf.* **צָרָה** (from **צָרָה**) and **צָרָה**. *Hiph.* **צָרָה**, **צָרָה**, to bring into a strait, to distress. The related form **צָרָה** is transitive, to press, hence to besiege.

שָׁתָה to drink, used in *Kal*; but in *Hiph.* **שָׁתָה** to give to drink, from **שָׁתָה**.

On **הָלַךְ** to go, see above, § 66, Rem. 5.

Rem. 1. The case is similar when different conjugations of the same verb, having the same signification, borrow *tenues* from each other:

יָכַל he is able, **יָכַל**. *Impf.* *Hoph.*, he will be able, used for *Impf.* *Kal* which is wanting.

שָׁבַת he has added, borrows its *Impf.* and *Impf.* from *Hiph.* **שָׁבַתָּה**, **שָׁבַתָּה**.

קָרַב to approach. *Perf.* *Niph.* **קָרַב** for the *Perf.* *Kal* which is not in use; but *Impf.* **קָרַב**, *Imp.* **קָרַב**, and *Inf.* **קָרַבָּה**, all in *Kal*.

Rem. 2. The early grammarians often speak of mixed forms (*formas mixtas*) in which, as they maintain, are united the character and significations of two tenses, genders, or conjugations. On correct grammatical principles most of the examples adduced are at once set aside (c. g.

בנין, § 47, Rem. 3); in others, the form seems to have originated in misapprehension, e. g. בִּנְיָן *thy building* Ez. xvi. 31 (where the plural suffix is appended to the ending יָ, which had come to be regarded as plural). Others again are merely false readings.

CHAPTER III. OF THE NOUN.

§ 79.

GENERAL VIEW.

1. In treating of the *formation* of the noun, it is necessary to keep in view its relation to the verb, since most nouns may be derived from verbs (namely, the 3d *sing. Perf.* as the stem-form, according to § 30, 1); and even those which are not, whether primitives or derived from other nouns, follow the form and analogy of the verbals. On this connection, moreover, is based the explanation of the forms by which the gender of nouns is distinguished (§ 50, comp. § 94).

The adjective agrees entirely with the substantive in form, though it is manifestly only by a metaphor that forms with an abstract signification can be treated as adjectives (§ 63, Rem. 1).

2. The Hebrew has no proper inflection of the noun by cases; some ancient, almost wholly extinct remains of case-endings (§ 90) being barely traceable. The relation of cases is either known merely from the position of the noun in the sentence, or is indicated by prepositions. The *form* of the noun suffers no change; and the subject belongs, therefore, to the Syntax. (See § 117.) On the contrary, the connection of the noun with suffixes, with the feminine, dual, and plural terminations, and with a noun following in the genitive, produces numerous changes in its form; and to these is limited the *inflection* of nouns in Hebrew.* Even for the comparative and superlative the Hebrew has no appropriate form, and these relations must be expressed by circumlocution, as taught in the Syntax (§ 119).

* This has been called the *deflexion* of the Hebrew noun.

§80.

OF FORMS WHICH MARK THE GENDER OF NOUNS.

1. This Hebrew, like all the Semitic languages, has but two genders, the *masculine* and *feminine*. Inanimate objects properly of the neuter gender, and abstract ideas, for which other languages often have a *neuter form*, are regarded in Hebrew as either masculine or feminine, most commonly the latter (Syntax §107, 3).

2. The *masculine*, as being the most common and important form of the noun, has no peculiar mark of distinction.

The ending for the *feminine* was originally ָּ , as in the 3d sing. Perf. of verbs (§44, 1). But when the noun stands absolutely, i. e. without a genitive following (§89), the ָּ usually appears in the truncated form ָּ , or is shortened to an unaccented ָּ . The original ָּ very seldom remains, except when the noun is in close connection with a following genitive or pronominal suffix. Except in this case (for which see §89, 2, b, §91, 4), the feminine ending is, therefore:

- a) most usually, an accented ָּ , as סוּסָה *horse*, יָמָה *mare*;
- b) an unaccented ָּ , after a guttural ָּ (which also remains unchanged before the genitive), as רָצַחָהּ , *fem. רָצַחָהּ* *killing*, יָדָעָהּ , *fem. יָדָעָהּ* *acquaintance*. Here the final syllable of the word follows the manner of segholate forms (§94, 2). When the *masculine* ends with a vowel, a simple ָּ takes the place of ָּ , as מֹדָבִי *Moabite*, מֹדָבִיטָה *Moabitess*; חַטָּאָה *sinner*, חַטָּאוּתָהּ *sinfulness*, *sin*. The vowel-changes occasioned by these endings are shown in §94.*

REMARKS.

1. The feminine form in ָּ is, in general, less frequent than the other, and seldom occurs except when the other is also in use. It is only in the Participles and Infinitives, that it is found more frequently than the other (e. g. רָצַחָהּ oftener than רָצַחָהּ , יָדָעָהּ than יָדָעָהּ); it is employed, moreover, in common with ָּ , as a form for the *contract stops* (§93, 1).

2. Unusual feminine terminations:

- a) ָּ accented, as יָמָה *emerald* Ez. xiv. 13, יָמָה *pelican* Is. xlix. 11, יָמָה *round* 2 Kings ix. 17, and often in proper names among the

* On the feminine not distinguished by the form, see §107, 1, 3, 4.

Phœnicians (in whose language $\tau\text{--}$ was the prevailing form, § 2, 2) and other neighboring tribes, as $\tau\text{עֲרֵץ}$ *Sarepta*, $\tau\text{עֲלֵא}$ *Elath* in Idumæa, on the Arabian Gulf.

b) $\tau\text{--}$, almost exclusively poetical, e. g. $\tau\text{עֲלֵץ}$ *help* Ps. lx. 13, but in prose also is found $\tau\text{עֲלֵץ}$ *narrow* Gen. xix. 34.

c) א-- , Aramæan orthography for $\tau\text{--}$, found chiefly in the later writers, e. g. אֵשׁ *sleep* Ps. cxxvi. 2, אֵדִים *balldness* Ex. xxvii. 31, אֵמֶר *murk* Lam. iii. 12.

d) Very rarely $\tau\text{--}$, a weakened form of $\tau\text{--}$ (§ 27, Rem. 4), as $\tau\text{עֲלֵץ}$ for $\tau\text{עֲלֵץ}$ Is. lix. 5.*

e) $\tau\text{--}$, without the accent, as $\tau\text{עֲלֵץ}$ *Dent*, xiv. 17, $\tau\text{עֲלֵץ}$ *burning* *area* Hos. vii. 8; comp. Ex. xl. 12; 2 Kings xvi. 18. In all these examples there should be the usual accented $\tau\text{--}$; but the Pentateuch, deeming the feminine-ending unsuitable here, sought to conceal it by the retroaction of the tone. Their opinion, however, is not binding on us. The accentuation of $\tau\text{עֲלֵץ}$ *night* seems to indicate a weak form, especially since it is always construed as *masc.*, and as $\tau\text{עֲלֵץ}$, $\tau\text{עֲלֵץ}$ are concurrent forms. Of a similar character are the forms (also construed as *masc.*) $\tau\text{עֲלֵץ}$ *the sun* Judges xiv. 18 (elsewhere $\tau\text{עֲלֵץ}$), $\tau\text{עֲלֵץ}$ *brook* Ps. cxxix. 4, $\tau\text{עֲלֵץ}$ *death* Ps. cxvi. 15, and some others. But there is much here that is yet doubtful.*

f) $\tau\text{עֲלֵץ}$ in poetry, properly a double ending (as in $\tau\text{עֲלֵץ}$ *this* $\tau\text{עֲלֵץ}$ *Jer. xvi. 9* *K'chihh*, and in the verbal form $\tau\text{עֲלֵץ}$, § 74, 4), e. g. $\tau\text{עֲלֵץ}$ *help* (= $\tau\text{עֲלֵץ}$, $\tau\text{עֲלֵץ}$), $\tau\text{עֲלֵץ}$ *salvation* (= $\tau\text{עֲלֵץ}$), $\tau\text{עֲלֵץ}$ *wickedness* (= $\tau\text{עֲלֵץ}$); see Ps. iii. 3; xlv. 27; xlii. 16; Job v. 16; Ex. xv. 16, and other passages†.

‡ It is not at all to the purpose, to regard the vowel-ending $\tau\text{עֲלֵץ}$ as the original termination of the feminine, and the consonant-ending $\tau\text{--}$ as derived from it. The Ethiopic every where retains the τ ; and in the Phœnician also, feminines end mostly in τ (sounded *ath* in the words found in Greek and Roman writers), more rarely in א (see Gesenius Mon. Phœn. pp. 429, 440; *Mocera*, in Ersch u. Gruber's Encyclop. Sect. III. Bd. 34, S. 432 f.). The Old-Arabic scarcely admits the truncated vowel-ending, except in poems; in modern Arabic, the relation has become about the same as in Hebrew.

* The ending $\tau\text{עֲלֵץ}$ in these words has been taken for that of the Aramæan emphatic state, as if $\tau\text{עֲלֵץ}$ were = $\tau\text{עֲלֵץ}$. Against this are the following objections: 1) that some examples have the Heb. article, which would have been inconsistent with the recognition of the Aramæan form; 2) that the examples belong in part to the older books; 3) that among them is so old and common a word as $\tau\text{עֲלֵץ}$. But this word might properly be an accusative with the adverbial signification *hence*, and then be used for one without reference to the ending, somewhat like $\tau\text{עֲלֵץ}$ (§ 8, 2. c. See Gesenius' Lexicon, Art. $\tau\text{עֲלֵץ}$, Note.

† This ending $\tau\text{עֲלֵץ}$ has also been compared with that of the Aram. emphatic state, or been regarded as an accusative ending.

‡ A consonant τ in this ending, is out of the question.

§81.

DERIVATION OF NOUNS.

Nouns are either *primitives* (§82), as אב father, אם mother, or *derivative*. The latter are derived either from the verb, *Verbals* (as explained §79, 1, §§83-85), as קַדֵּשׁ just, צְדָקָה, צְדִיקֵי righteousness, from קָדַשׁ to be just, טָל high, טָלָה high place, טָלָה height, from טָל to be high; or from another noun (*Denominatives*), as מַחְלָה place at the feet, from רַג foot. The verbals are by far the most numerous class.

Rem. 1. The older grammarians admitted only verbs as *stem-roots*, and classed all nouns as *verbals*, dividing them into a) *Forme nuda*, i. e. such as have only the three (or two) stem-letters, and b) *Forme cuncta*, such as have received formative letters or syllables at the beginning or end, as מַלְאָכִים, מַלְאָכִי. These formative letters are:

י, ו, ה, נ, מ, א, ת, (מְהַלְהֵל).*

According to the view of roots and stems given in §30, 1, the relation of the noun to the verb is strictly somewhat different, since according to it many nouns are formed immediately from the (ideal) root. But we here retain the common view, as being easier for the learner.

3. Of compound nouns, as *appellatives*, the number in Hebrew is very small; e. g. בְּלִיָּה properly *worthlessness, baseness*. As proper names, they occur very frequently; e. g. יְסֻס־יְרֵמְיָה foundation of peace, אֱלֹהֵי יְהוֹשֻׁעַ whom God raises up, אֱלֹהֵי שִׁיחַן whom Jehovah strengthens, אֲבִי־דָוִד father of the king.

§82.

PRIMITIVE NOUNS.

1. The number of primitive nouns, in the stricter sense, is very small, those which are in most languages primitive being here usually derived from verbal ideas; e. g. most of the names of natural objects, as אֵי־חֵטִי he-goat (prop. *shaggy*, from חָטַט), חֲרֹלֶץ harley (prop. *bearded*, also from חָטַט), אֲדָמָה stork (prop. *pis* sc. *avis*), זָהָב gold (from זָהַב — צָהַב to be yellow). There are only a few nouns (as e. g. many names of members of the body, in men and beasts), for which no fitting stem-verb can be pointed out; as קֶרֶן horn, עֵינַי eye, רַג foot.

* From this see *memorialis* (§3, 2, 2d ¶) the *termini-cuncta* are also called, by the old grammarians, *nomina hermeneutica*.

2. The *form* of the primitives is that of the simple verbals, as יָדַע , יָדַעַת , &c.; and in the grammatical treatment of nouns, it makes no difference whether they are accounted primitives or verbals.

E. g. יָדַע *man* follows the analogy of verbals, whether it has come from יָדַע *to be red*, or not; אָב *father*, אִמָּה *mother*, have the form of verbals from the stems אָבַד , אָמַד , though such a derivation is hardly possible.

183.

OF VERBAL NOUNS IN GENERAL.

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and signification with certain forms of the verb, particularly with the Participles and Infinitives, which even without any change are often employed as nouns, e. g. יָדַעַת (*to know*) *knowledge*, שָׂנְאָה (*hating*) *an enemy*. Still oftener, however, have certain forms of the Infinitive and Participle, seldom or never found in the regular verb, though employed in the kindred languages and in the irregular verb, become the usual forms of the verbal noun, e. g. the participial form יָדַעַת , the Infinitives יָדַעַת , יָדַעַת (145, 2), &c. Some, as the Arabic shows, are properly intensive forms of the Participle.

2. As to *signification*, it follows from the nature of the case, that nouns which have the form of Infinitives regularly denote the *action* or *state*, with other closely related ideas (such as the *place* of the action), and are, therefore, mostly *abstract*; that participial nouns, on the contrary, denote, for the most part, the *subject* of the action, or of the state, and hence are *concrete*. It is observable, moreover, that to many of the forms of derivative nouns a definite signification attaches itself, although not equally pervading in all of them.

Rem. 1. It need not appear strange, moreover (for it is found in all languages), that a noun which in form is properly *abstract*, should be employed metaphorically as a *concrete*, and *vice versa*. So in English we say, *his acquaintance*, for *those with whom he is acquainted*; the *Godhead*, for *God himself*; in Heb. יָדַעַת *acquaintance* and an *acquaintance*; יָדַעַת *simplicity* and a *simple one*; on the contrary יָדַעַת *that which simulates* for *sin*, which is a frequent use of the *form concrete* (§ 84, 3, 6, 11).

2. For facilitating the general view we first treat of the *derivatives*

from the regular verb (§ 84) and then of those from the irregular verb or derivatives of the weaker stems (§ 85).

§ 84.

NOUNS DERIVED FROM THE REGULAR VERB.*

We distinguish here,

1. *Participial Nouns, of Kal.*

1. **קָטָן**, *fem.* **קְטִינָה**, one of the simplest forms of this kind, analogous with the two following (Nos. 2 and 3), but not used as a Participle. It is most frequently employed as an adjective expressing *quality*, as **קָטָן** *wise*, **שֶׁנֶּקֶד** *new*, **יָשָׁר** *upright*. But the same form occurs, also, with an abstract signification (No. 12).

2. **קָטָן**, *fem.* **קְטִינָה**, Part. of verbs *middle E* (§ 50, 2), mostly with intransitive meaning (§ 43), and for adjectives of quality, e. g. **זָקֵן** *old*, **זָקֵן** *man*, **יָבֵשׁ** *dry*; **שָׁמֵן** *fat*.

3. **קָטָן** and **קְטִינָה** (with firm *q*), *fem.* **קְטִינָה**, primarily Part. of verbs *middle O* and properly with intransitive signification, e. g. **פָּחַד** *fearing*, **קָטָן** *small*, **קָטָן** *fowler*; then frequently as an adjective, even when no *Peef*, with *Cholem* is found, as **גָּדוֹל** *great*, **רָחוֹק** *distant*, **קָדוֹשׁ** *holy*. As a substantive, abstractly, **חֲנוּן** *honor*, **שָׁלוֹם** *peace*. No. 21, with the doubling of the last radical, must not be confounded with this.

4. **קָטָן**, *fem.* **קְטִינָה**, **קָטָן**, the usual active Participle of transitive verbs; e. g. **אָסַף** *amass*, **יָצָק** *suckling*; hence of the instrument by which the action is performed, as **חֶרֶט** *a cutting instrument*; the feminine sometimes with the collective signification, as **אֶרְצָה** *caravan*, properly *the wandering, wandering troop*.

5. **קָטָן** and **קְטִינָה**, passive Participles of *Kal*, the latter usual in Aramaean as a Participle, but in Hebrew employed rather as a Substantive, like the Greek verbals in *ús*. E. g. **אֶסְרָה** *imprisoned*, **אֶסְרָה** *associated*, **אֶסְרָה** *prisoner*, **אֶסְרָה** *associated one*. With an active signification also, in intransitive verbs; as **קָטָן** *small*, **קָטָן** *strong*. Some words of the form **קָטָן** express *the time of the action*, as **קָטָן** *time of cutting; harvest*, **קָטָן** *time of ploughing*, like the Greek verbals in *ús*, e. g. **ἀσπός**, *áspós*, properly *the being harvested, or ploughed*. The feminines are prone to take the abstract signification (Synt. § 107, 3, 6), e. g. **אֶרְצָה** *deliverance* (*the being delivered*).

6. **קָטָן** (Arabic **كَاتِب**), with vowels unchangeable (§ 85). In Arabic it is the usual intensive form of the Participle, and hence in Hebrew expresses what is *habitual*, e. g. **קָטָן** *apt to hunt*, **קָטָן** (also **קָטָן**) *jealous*, **קָטָן** *sinners* (diff. from **קָטָן** *sinning*), **קָטָן** *thief*; as of occupations, trades, e. g. **קָטָן** *cook*, **קָטָן** (for **קָטָן**) *faber*. Here again the feminines (**קָטָן** or

* Under the regular verb we here include the verb with gutturals, §§ 83-85, as well as the stronger forms of the irregular verb.

רָעָה) often takes the abstract signification, as רָעָהָ female sinner and sinfulness, אֶרְעָה burning fever, with a guttural רָעָה signet. Such intensive forms are also the three following.

7. צַדִּיק, חַסִּיד, אֲדָמָה, of which forms are most adjectives in the Chaldæan, as צַדִּיק righteous, חַסִּיד strong, אֲדָמָה compassionate. In Hebrew, of intransitives only.

8. שׂוֹרֵר, נֶאֱסַר, נֶאֱסַר, consurer, שׂוֹרֵר drunken one, נֶאֱסַר strong one, hero seldom in a passive sense, as נֶאֱסַר born.

9. מְאֹד indicates very great intensity, often excessive, so as to become a fault or a defect, e. g. מְאֹד harsh-backed, מְאֹד bald-headed, מְאֹד dumb, מְאֹד blood, מְאֹד lame, מְאֹד deaf, מְאֹד perverser. The abstr. signification is found in the fem., as מְאֹדָה perverseness.

II. Nouns after the manner of Infinitives of Kal.*

10. מִלְכָּה, מִלְכָּה, מִלְכָּה (with changeable vowels), are with No. 11 the simplest forms of this class, of which the first and third are employed in the verb as Infinitives, the former being a rare and the latter the usual form (§ 43, 2). As nominal forms they are unfrequent, e. g. מִלְכָּה man, מִלְכָּה ornament, מִלְכָּה laughter. Far more frequent are the nearly related forms.

11. מִלְכָּה, מִלְכָּה, מִלְכָּה, the so-called *segholate* forms. E. g. מִלְכָּה king (for מִלְכָּה, מִלְכָּה, § 27, Rem. 2, c), מִלְכָּה (for מִלְכָּה) book, מִלְכָּה (for מִלְכָּה) sanctuary; these have the characteristic vowel in the first syllable, and the helping-vowel *Seghol* (§ 28, 4) in the second. When the second or third stem-letter is a guttural, *Patach* is used instead of *Seghol*, as מִלְכָּה seed, מִלְכָּה eternity, מִלְכָּה work. Examples of feminines, מִלְכָּה four, מִלְכָּה help, מִלְכָּה wisdom.

In masculines as well as feminines the abstract is the proper and prevailing signification, yet not unfrequently the concrete occurs, especially in the form מִלְכָּה, e. g. מִלְכָּה king, מִלְכָּה a youth, מִלְכָּה brutish, מִלְכָּה servant, מִלְכָּה lord, מִלְכָּה man. In such forms, either the concrete sense is secondary and derived from the abstract, as in מִלְכָּה prop. brutishness, מִלְכָּה prop. season of youth (comp. Eng. youth and a youth); or the form of the word is shortened from another with a concrete sense, as מִלְכָּה from participial forms meaning ruling, serving.† But altogether, the meaning of these forms is very various; e. g. even for the instrument, as מִלְכָּה sword, מִלְכָּה graving-tool, and passively מִלְכָּה a work. In the passive sense the form מִלְכָּה is more common, as מִלְכָּה food; and also in the abstract sense, as מִלְכָּה a youth, מִלְכָּה youth.

12. מִלְכָּה, like No. 1, fem. מִלְכָּה, both very frequent with the abstr. sense. E. g. מִלְכָּה hunger, מִלְכָּה guilt, מִלְכָּה satiety (with the concrete מִלְכָּה

* All these forms are found, *mutatis mutandis*, in the Arabic as Infinitives, or so-called *nomina actionis*.

† Such an origin of מִלְכָּה may be proved from the Arabic; and in some other nouns it is obvious. Comp. מִלְכָּה as the name of a town with the appellative מִלְכָּה a wall, and the shortening of מִלְכָּה (in the constr. state) from מִלְכָּה shoulder.

hungry, *עָרָב*, *עָרָבָה*; fem. *רָחֵם* righteousness, *נִקְמָה* vengeance. More rare is the form *עָרָבָה*, as *עָרָבָה* tempest; *עָרָבָה* war.

12. *קָרָב*, *קָרָבָה*, *קָרָבָה*, *קָרָבָה*, *קָרָבָה*, all with an unchangeable vowel (§25) between the second and third radicals, and a *Shewa* under the first, as *קָרָב* book, *עָרָב* wolf, *עָרָבָה* way, *עָרָבָה* dream, *עָרָבָה* boundary; sometimes with *Alaph prosthetic*, as *עָרָבָה* = *עָרָבָה* arm, *עָרָבָה* brood. The corresponding *feminines* will suggest themselves; the forms *עָרָבָה*, *עָרָבָה* coincide with those of feminines in No. 5.

14. *קָרָבָה*, the Aramaean form of the Infinitive, e. g. *עָרָבָה* judgment. Related forms are: *עָרָבָה* song, *עָרָבָה* desire, *עָרָבָה* booty, *עָרָבָה* kingdom, *עָרָבָה* snuff. Under this form, besides the action itself, is expressed *very* often the place of the action, as *עָרָבָה* altar, *עָרָבָה* (from *עָרָבָה* to drive) place of driving, i. e. to which cattle are driven, wilderness; and the instrument, as *עָרָבָה* knife, *עָרָבָה* fork, *עָרָבָה* key.

15. *קָרָבָה*, *קָרָבָה*, and other similar forms, with the terminations *וִי* and *וִי*, as *עָרָבָה* interpretation, *עָרָבָה* table, *עָרָבָה* offering; but there are also forms like *עָרָבָה* remembrance, *עָרָבָה* prophetic vision.

For *וִי* there is a truncated form *וִי*, written also *וִי*, which occurs especially in proper names, as *עָרָבָה* and *עָרָבָה* for *עָרָבָה* (comp. *Maïtur*, *Plato*). In *Patronymic* and *Gentile* nouns (§85, 5) the *Nun* is retained, e. g. *עָרָבָה* from *עָרָבָה* the city *Shilo* (will *Shilun*).

16. With the feminine ending *וִי*, e. g. *עָרָבָה* folly, *עָרָבָה* healing. In the Aramaean, this is a usual termination of the Infinitive in the derived conjugations (comp. No. 28). It comes into frequent use only in the later books of the Old Test. As a synonymous ending, *וִי* is found occasionally in earlier use, as *עָרָבָה* remnant. Comp. the denominative nouns §86, 6.

III. Participles of the derived Conjugations.

17. From *Niph.* *עָרָבָה*, as *עָרָבָה* (plur.) wonders.

18. 19. From *Piel* and *Hiph.*, e. g. *עָרָבָה* suffers, *עָרָבָה* pruning-knife.

20. From *Pool*, as *עָרָבָה* (abbe, from *עָרָבָה* Is. iii. 12) and *עָרָבָה* child.

21. From *Piel* *עָרָבָה*, fem. *עָרָבָה*, and 22. *עָרָבָה*, for the most part adjectives of color, as *עָרָבָה* fem. *עָרָבָה* red, *עָרָבָה* green, *עָרָבָה* quiet.*

23. *עָרָבָה*, *עָרָבָה* have an *iterative* sense, as *עָרָבָה* *ferocious*, *עָרָבָה* *terrible*, and are forms of adjectives with a *diminutive* signification (§55, 3), as *עָרָבָה* reddish, *עָרָבָה* blackish; hence in a contemptuous sense (like *miser*, *misellus*, Germ. *Gesinde*, *Gesinde*), as *עָרָבָה* (with the passive form, after *עָרָבָה*) collected rabble.

IV. Infinitives of the derived Conjugations.

24. From *Niph.* of the form *עָרָבָה* plur. *struggles*.

25. From *Piel* like *עָרָבָה* dispersion, more frequently in the fem., as *עָרָבָה* request, with *Qamets* unchangeable.

* No. 21 may be regarded also as a mere modification of No. 3.

29. *קָפַץ*, and 27. *קָפַץ, קָפַץ, קָפַץ*, likewise Infinitives of *Piel* (the latter the common form in Arabic), e. g. *קָפַץ* *requital*; *קָפַץ* *folding of the hands*; *קָפַץ* *requital*; *קָפַץ* *mantle*.

28. From *Hiph.* of the form *קָפַץ* *remembrance-offering*; *קָפַץ* *annunciation* (with unchangeable *Qamets*), Aramaean Infinitives.

29. From *Hithp.* *קָפַץ* *register*.

30. From *Pass.* like *קָפַץ* *folly*, and perhaps also 31. like *קָפַץ* *smoke*, *קָפַץ* *prison*.

32. From *Piel* *קָפַץ* *heavy rain*, *קָפַץ* *adultery*.

33. *קָפַץ* *opening*, Inf. to No. 23.

34. *קָפַץ*, e. g. *קָפַץ* *flame* (comp. § 55, 6).

35. *Qadriliterals*, like *קָפַץ* *locust*.

§ 85.

NOUNS DERIVED FROM THE IRREGULAR VERB.

These are formed in the same manner as those of which we have already treated, with few variations, except such as are occasioned by the peculiarities of irregular verbs. Accordingly we shall refer these forms to the corresponding ones already described, mentioning only such as exhibit some important irregularity.

I. From Verbs *קָפַץ*.

To the *Inf.* of *Kal* belong (14), *קָפַץ* *gift*, *קָפַץ* *overthrow*; to the *Inf.* of *Hiph.* (29), *קָפַץ* *deterrence*.—The noun *קָפַץ* *knowledge*, from *קָפַץ*. see § 71.

II. From Verbs *קָפַץ*.

From the *Part. Kal* (1), *קָפַץ* *upright* (like *קָפַץ*), commonly with *Patach* (to indicate the sharpening of the syllable), *קָפַץ* *object*, *קָפַץ* *much*, *קָפַץ*, *קָפַץ*;* (2), *קָפַץ* *ful*. From the *Inf.* (10, 11), *קָפַץ* *looty*, *קָפַץ* *favor*, *קָפַץ* *law*, *קָפַץ* *word*, *קָפַץ* *law*; (14), *קָפַץ* *fastness*, *קָפַץ* *that which surrounds* (*environs*), *קָפַץ* *roll*. The form *קָפַץ* sometimes, by retraction of the tone, becomes a segholate form, as *קָפַץ* *bitterness* (from *קָפַץ*) *timidity* (from *קָפַץ*). (27), *קָפַץ* *praise*, *קָפַץ* *prayer*, with the segholate form also, as *קָפַץ* *a setting away* (from *קָפַץ*), *קָפַץ* *vault* (from *קָפַץ* to make a tremulous sound). From *Pilpel* (§ 55, 4), *קָפַץ* *wheel*, from *קָפַץ* to roll, *קָפַץ*.

III. From Verbs *קָפַץ* and *קָפַץ*.

The Participial forms are regular. To the Infinitives belong: (10), *קָפַץ*, *קָפַץ*, *קָפַץ* *knowledge*, *קָפַץ* *counsel*. (13), *קָפַץ* *for* *קָפַץ*

* On the formation of feminines without the *Dagesh*, see § 74, Rem. 2.

divan. (14), מוֹלֵד *four*, מוֹלֵד *mare*, מוֹלֵד *birth*, מוֹלֵד *punishment*; from verbs prop. מוֹלֵד *the heat*. (27), מוֹלֵד *inhabitant*, מוֹלֵד *generation*, מוֹלֵד *the south*.

IV. From Verbs מוֹלֵד and מוֹלֵד.

Participles: (1), מוֹלֵד *foreign*; (2), מוֹלֵד *stranger*, מוֹלֵד *a witness, testimony*, (3), מוֹלֵד *good*, מוֹלֵד *what is good*. Infinitives: (11), various eugholate forms, as מוֹלֵד *death*, and מוֹלֵד *house*; מוֹלֵד *voice*, מוֹלֵד *spirit*; *feminine*, מוֹלֵד and מוֹלֵד *evil*, מוֹלֵד *shame*; (14), מוֹלֵד *fem. מוֹלֵד rest*, מוֹלֵד *place*, also מוֹלֵד *our* (from מוֹלֵד); (27), מוֹלֵד *intelligence*, מוֹלֵד *testimony*; (28), מוֹלֵד *rest*.

V. From Verbs מוֹלֵד.

Participles: (3), מוֹלֵד *fair*, מוֹלֵד *haril, fem. מוֹלֵד*. Some lose the מוֹ—, as מוֹ *sign*, for מוֹלֵד. (4), מוֹלֵד *scar, fem. מוֹלֵד burnt-offering*. (5), מוֹלֵד *covering*, מוֹלֵד *pure*, מוֹלֵד *poor*.—Infinitives: (11), the eugholates in different forms; not often with the מוֹ— retained, as in מוֹלֵד *a sweeping* מוֹלֵד *friend*, מוֹלֵד *vision*, מוֹלֵד *revelation* (Is. xxviii. 7, 19), commonly without it, as מוֹלֵד (for מוֹלֵד). Sometimes the original י or ו appears. The י then quiesces in מוֹלֵד (comp. on מוֹלֵד, § 75. Rom. 3), as in מוֹלֵד *fruit*, מוֹלֵד *wickedness*. The ו also quiesces, as in מוֹלֵד *waste*. In masculines the third radical rarely remains a consonant, as in מוֹלֵד *sickness*, though in feminines it is always so, as in מוֹלֵד *rest*, מוֹלֵד *garland*. (13), מוֹלֵד *winter*, מוֹלֵד *fem. מוֹלֵד a drinking*; fem. מוֹלֵד *part*, מוֹלֵד *the half*. מוֹלֵד and מוֹלֵד *pit*. (14), מוֹלֵד *possessions*, מוֹלֵד *appearance*; fem. מוֹלֵד *command*. Apocopated form, מוֹלֵד *height* for מוֹלֵד. (15), מוֹלֵד *wealth*, מוֹלֵד *destruction*. (27), מוֹלֵד *annihilation*, מוֹלֵד *building*, מוֹלֵד *brood*. (28), מוֹלֵד *testicle*, for מוֹלֵד, from מוֹלֵד.

VI. From doubly anomalous Verbs.

We present only some cases of especial difficulty to the learner:

1. From a verb מוֹלֵד and מוֹלֵד, מוֹלֵד *elevation*, for מוֹלֵד, from מוֹלֵד, Job xli. 17.
2. From a verb מוֹלֵD and מוֹלֵD, מוֹלֵD *instruction*, *law*, מוֹלֵD *sign*, prob. from מוֹלֵD.
3. From a verb מוֹלֵD and מוֹלֵD, מוֹלֵD *small*, Num. xiv. 17, for מוֹלֵD, from מוֹלֵD.
4. From a verb מוֹלֵD and מוֹלֵD, מוֹלֵD *a watering*, for מוֹלֵD, from מוֹלֵD; מוֹלֵD *island*, for מוֹלֵD, from מוֹלֵD *to dwell*; מוֹלֵD *sign* for מוֹלֵD; from מוֹלֵD; מוֹלֵD *cord*, from מוֹלֵD; מוֹלֵD *chamber* for מוֹלֵD, from מוֹלֵD *to dwell*; מוֹלֵD *people*, from מוֹלֵD, Arab. *to flow together*.

To the learner the stem is often obscured also by contraction, when it originally contains *Nun, Daleth, or He*, e. g. מוֹלֵD *where-press* for מוֹלֵD; מוֹלֵD, from מוֹלֵD; מוֹלֵD *anger* for מוֹלֵD; מוֹלֵD *fidelity*, for מוֹלֵD, from מוֹלֵD; מוֹלֵD *time* for מוֹלֵD, from מוֹלֵD; מוֹלֵD *brightness*, for מוֹלֵD, from מוֹלֵD.

DENOMINATIVE NOUNS.

1. Such are all nouns which are formed immediately from another noun, whether it is primitive, or derived from a verb; e. g. *מִזְרָח* *eastern*, immediately from *מָזָר* *the east*, which is itself derived from the verb *מָזַר*.

2. Most of the forms which nouns of this class assume have already been given, the denominatives (which seem in general to be a later phenomenon of language than verbals) being formed in imitation of nouns derived from the verb. The verbal with *ב* prefixed, e. g. *בֵּית* was employed to express the *place of an action* (184, No. 14); accordingly this *ב* was prefixed to a noun in order to make it a *designation of place* (see No. 3). In Greek and German also, the verbals and denominatives are exactly analogous.

The principal forms are the following:

1. In imitation of the Part. Kul (No. 4 of the verbals), *בֹּרֵךְ* *porter*, from *בָּרַךְ* *bate*; *בָּקָר* *herdsman*, from *בָּקַר* *cattle*; *בֵּית* *vine-dresser*, from *בָּרַךְ* *vineyard*.

2. Like verbals of No. 6, *קֹשֶׁת* *archer*, from *קָשַׁת* *bow*; *סוֹמֵן* *seaman*, from *סָפַן* *salt* (*sea*). Both these forms (Nos. 1, 2) indicate *one's business, trade, &c.*, like Greek nouns in *της, τος*, e. g. *παιδαγωγος* *paedagogue*.

3. Nouns with *ב* prefixed, expressing the *place of a thing* (comp. No. 14 of the verbals); e. g. *בֵּית הַמַּיִם* *place of fountains*, from *מַיִם* *fountain*; *בֵּית הַרֶגֶל*, *בֵּית הָרֶגֶל*, *place about the feet,—about the heel*, from *רֶגֶל*, *רֶגֶל*; *בֵּית הַבָּצִיל* *fold of cucumbers*, from *בָּצִיל* *cucumber*. Comp. *ἀνταίος*, from *ἀνταίο*.

4. *Concrete* formed by the addition of *י*, *יָה*, as *מִזְרָחִי* *eastern*, from *מָזָר*; *מְחַדֵּר* *hinder*, from *חָדַר*; *מְחַדֵּר* *wound*, hence coiled animal, serpent, from *חָדַר* *a winding*.

י and *יָה* form also *diminutives* like the Syriac *יָה*, as *אִישׁ יָה* *little man* (*in the eye*), *אִישׁ יָה* *apple of the eye*, from *אִישׁ*; *אִישׁ יָה* *the dear, good people* (from *אִישׁ יָה* = *אִישׁ יָה* *upright, good*), a term of endearment for Israel; perhaps also, *אִישׁ יָה* *little snake*.

5. Peculiar to denominative nouns is the termination *יָה*, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form *Ordinals, Gentiles, and Patronymics*. E. g. *אִישׁ יָה* *strange*, from *אִישׁ* *any thing foreign*; *אִישׁ יָה* *the sixth*, from *שֵׁשׁ* *six*; *מְחַדֵּר יָה* *Meubite*, from *מְחַדֵּר*; *יִשְׂרָאֵלִי* *Israelite* from *יִשְׂרָאֵל*. When the stem-substantive is a compound, it is commonly resolved again into two words, e. g. *בְּנֵימִינִי* *Benjaminite* from *בְּנֵימִין*. For the use of this article with such forms, see § 111, 1, Rem. Rarely

instead of — we find — α) the ending — (as in Aramæan), as — *docetifal*, and in proper names, as — (ferrous) *Barzillai*; and β) the parallel — , as — (prop. milky) *Idorax-tree*.

γ . Abstract nouns formed from concretes by the addition of — and — (comp. the Eng. terminations *dom*, *hood*, *ness*, &c.); e. g. — *kingdom*, immediately from — ; — *widowhood*, from — , — , *widower*, *widow*; — *principium*, from — = — *princeps*. (See the verbs No. 16).

187.

OF THE PLURAL.

1. The plural termination for the masculine gender is — , e. g. — *horse*, plur. — *horses*, seldom written defectively — , as in Gen. i. 21, — . Nouns ending in — take — in the plural, as — *Hebrews* from — (Ex. iii. 18); but usually a contraction takes place, as — (193, VIII), — *crimson garments* from — . Nouns in — lose this termination when they take the plural ending, e. g. — *seer*, plur. — .

This ending *in* is also prevalent in Phœnician. e. g. — *Sidonii*; in Aramæan it is *in*, in Arabic *in* (nominative) and *in* (oblique cases), in Æthiopic *in*. It is, moreover, identical with the ending — in *3a pers. plur. masc. of verbs*.*

Usual terminations of the plur. *masc.* are:

α) — as in Chaldee and Syriac, almost exclusively in the poets and later writers, e. g. — *kings* Prov. xxxi. 3; — *days* Dan. xii. 13, defectively — *Islands* Ez. xxi. 18. Comp. Judges v. 10; Job xv. 13; xiv. 22; xxi. 19; Lam. i. 4 and other places.

β) — (the — and — off, as in the Dual — for — Ez. xlii. 18; comp. the constr. *state*, § 83, 3), e. g. — *chords* Ps. xiv. 9 for — (unless this be the true reading); — *peoples* 2 Sam. xii. 44 (for which the parallel passage Ps. xviii. 44 has — , but the other form occurs also in Lam. iii. 14 and Ps. cxliv. 2). This ending is by many called in question, in single passages (see also 2 Sam. xiii. 8, comp. 1 Chron. xi. 11; 1 Sam. xx. 38 K^{thibh}), or altogether; see Gesenius, *Lehrgebäude der Heb. Sprache*, §. 324 ff.—Still more doubtful is—

γ) — (like the constr. *state* in Syriac). Here are reckoned, e. g. — *white cloths* Is. xix. 9; — *princes* Judges v. 15, — *windows* Jer. xii. 14. But this last is perhaps Dual (§ 88, Rem. 1, c); — may be my *princes* (with suff.), and — in — may be a formative syllable. Further, — in Is. xx. 4 is constr. *state*; but in — (prob. = — after the form —) the *Mighty One*, and in — locust-swarm Nah. iii.

* On the identity of all these endings, see Dietrich's *Abhandlungen zur hebr. Grammatik*, Leipzig 1840, §. 62 ff.

17 (from לֹדִי), the ־י belongs to the stem; and finally, in אֲדֹנָי the Lord (prop. my Lord, from אֲדֹנָהּ Lord) it is originally a suffix, see § 121, Rem. 4.

d) ־י , obsolete and rare; e. g. סִלָּה־י = סִלָּה־י *goads* [Ex. viii. 13]; סִלָּה־י *ladder* [Gen. xxviii. 13] from סִלָּה־י , prop. *steps*, comp. English *stairs*.

2. The plural termination for the feminine gender is ־וֹת . This takes the place of the feminine termination ־הָ , $\text{־הַ$, $\text{־הֵּ$ appended directly to the form of the singular; as תְּהִלָּה־וֹת *song of praise, plur.* תְּהִלָּה־וֹת ; אַתְּרָה־וֹת *letter, plur.* אַתְּרָה־וֹת ; בְּאֵר־וֹת *a well, plur.* בְּאֵר־וֹת . Feminines in ־הָ form their plural in ־וֹת , and those in ־הַ in ־וֹת ; e. g. מִצְרַיִם־הָ *Egyptian woman, plur.* מִצְרַיִם־וֹת ; מַלְכוּת־הָ *kingdom, plur.* מַלְכוּת־וֹת . These plural terminations have, however, for their basis, the endings ־הָ and ־הַ in the singular.

It is only from a neglect of the origin of the terminations ־הָ and ־הַ , that the plural-ending ־וֹת is appended to some words which end with them; e. g. קֶלֶב־הָ *spear, plur.* קֶלֶב־וֹת and הַיְצִיטָה־וֹת *whoredom, plur.* הַיְצִיטָה־וֹת ; זָנוּת־הָ *whoredom, plur.* זָנוּת־וֹת ; זָנוּת־הָ *whoredom, plur.* זָנוּת־וֹת . Strictly in the manner of the Syriac is the formation of the plural זָנוּת־וֹת (*zakh'-oth*) *laws*, with *Var* as a consonant, from the singular זָנוּת־הָ .

This ending ־וֹת (*-oth*) stands directly for *-ath*, as it is sounded in Arab., Æthiop., and Chald. (see, on the corruption of the *ā* sound to *ō*, § 9, 10, 2); and *-ath* is, properly, nothing but the prolonging and strengthening of the sing. fem. ending *-ath* (§ 80, 3). The strengthening was intended to denote plurality. But this ending was then, by a still further application of *h*, appended also to nouns whose singular does not terminate in *-ath*.

How the changeable vowels are affected by the addition of the plural endings, is shown in §§ 92-95.

3. Words which are of two genders (§ 80, 2, b, § 107, 3) have often, in the plural, both the masculine and feminine terminations; e. g. נֶפֶשׁ־וֹת *soul, plur.* נֶפֶשׁ־וֹת and נֶפֶשׁ־וֹת . Both forms may be employed as masculine or feminine; but their gender must be determined by observing the usage of the language in respect to each word. This is also true of several other words of both genders and both (*masc.* and *fem.*) terminations, e. g. זָקֵן־וֹת *an age, masc., plur.* זָקֵן־וֹת and זָקֵן־וֹת ; שָׁנָה־וֹת *a year, fem., plur.* שָׁנָה־וֹת and שָׁנָה־וֹת . The gender of the singular is here retained in both the plural forms; e. g. לֵאָה־וֹת *masc., a lion, plur.* לֵאָה־וֹת *masc.* Zeph. iii. 3; זָקֵן־וֹת *masc.* Job xlii. 16.

* See the *Adverbs* in ־וֹת § 100, 3; and *Dietrich, ubi supra*, S. 84 ff.

Sometimes *nege* makes a distinction between the two plural forms of the same word. Thus יָמִים *days*, and שָׁנִים *years*, are the usual, רַבִּים, רַבִּיּוֹת the infrequent and poetical forms. This distinction appears especially in the use of several words which designate members of the human body. The dual of these words (see § 88) is employed as the name of the living members themselves, while the plural in רַב (which here corresponds to the *neuter*) represents something similar, but inanimate. E. g. כַּפַּיִם *hands*, כַּפֵּימָה *handles*, מַנְהִימָה *manubria*; קַרְנֵי *horns*, קַרְנוֹת *cornua altaria*; עֵינָיִם *eyes*, עֵינֹת *fountains*.

4. A considerable number of masculines form their plural in רַב, while many feminines have a plural in רַבִּיּוֹת. In both cases, however, the gender of the singular is usually retained in the plural. E. g. אָב *father*, plur. אֲבוֹת; שֵׁם *name*, masc., plur. שְׁמוֹת; on the contrary, מִלָּה *word*, fem., plur. מִלִּים; בִּלְבִּיּוֹת *concubine*, fem., plur. בִּלְבִּיּוֹת, &c.

5. It is chiefly in the adjectives and participles, that the distinction of gender is maintained in the use of the plural endings; e. g. טוֹבִים *boni*, טוֹבוֹת *bonæ*; קָטָנִים *masc.*, קָטָנוֹת *fem.*; as also in substantives of the same stem, representing objects in which there is a natural distinction of sex, as בָּנִים *fili*, בְּתוּלָה *filia*; מַלְכִים *reges*, מַלְכִּינָה *regina*.

Rem. 1. In some few words, to the plural form in רַב is added the other termination of the plural רַבִּיּוֹת (before the genitive ךְּ, comp. § 89, 2), or that of the dual רַבִּיּוֹת; e. g. גֹּבֵה *height*, plur. גֹּבְהִים, construed state גֹּבְהֵי; מִן־רֹאשׁוֹ *from at the head of Saul*, 1 Sam. xxvi. 13; חֹמֶת *wall*, plur. חֲמוֹת *mania*, dual חֲמוֹתַיִם *double wall*. This double designation of the plural appears also in the mode of connecting the suffixes with the plural forms in רַב (§ 91, 3).

2. Some nouns are used only in the plural, e. g. אֲנָשִׁים *men* (the *Athiopic* has the singular, *mēl*, man); some of them with the sense of the singular (§ 108, 2), as פָּנִים *face*. The plural of the latter can be expressed only by the same form; hence, פָּנִים means also *faces*, Ex. i. 6.

§ 88.

OF THE DUAL.

1. There is a modification of the Plural in the Dual form. In Hebrew, however, it is found only in certain substantives (not at all in adjectives, verbs, and pronouns). The Dual termination for both genders is רַבִּיּוֹת, appended to the singular; as יָדַיִם *both hands*, יָמִיּוֹת *two days*. The original feminine ending *ath* is always retained here, with long *a* in an open syllable; as יָדַיִם

lip, שְׁפָתַי *both lips*; from feminines with the ending תַּי, e. g. שְׁפָתַי, the Dual has the form שְׁפָתַי *double fetters*.

The shortening of the vowels, occasioned by the comparatively heavier dual ending, is in some cases rather greater than with the plural termination, especially in the *segholate* forms (§ 84, 11): as רַגְלַי *foot, plur.* רַגְלַי, *dual* רַגְלַי; but also רַגְלַי (along with רַגְלַי) from קַרְן *horn*, כַּחֲרֵי from חֵךְ *cheek*.

Rem. 1. Unusual forms of the dual, mostly found only in proper names: a) יָדַי (as in Chab. i.) and contracted יָדַי, as יָדַי Gen. xxxvii. 17 and יָדַי 2 Kings vi. 13 (name of a place, prop. *two wells*); b) עַי and עַי, as עַי, עַי (proper names), עַי two in the combination עַי עַי *twelves*; c) עַי (cast off), עַי Ex. xiii. 18, probably also עַי (double window) Jer. xxii. 14.

2. The words עַי *water*, עַי *heaven*, יְרוּשָׁלַי or יְרוּשָׁלַי *Jerusalem*, are dual only in appearance. The first two are plurals from the lost forms עַי, עַי; the third is a protracted form for the older יְרוּשָׁלַי, comp. the shorter form עַי Ps. lxxvi. 3, and the Chaldees יְרוּשָׁלַי.

3. The Dual in Hebrew, besides the numeral forms for 2, 12, 200, &c. (§ 97), is used chiefly of such objects as are, by nature or art, connected in pairs; e. g. יָדַי *both hands*, עַי *both ears*, עַי *teeth* (of the two rows), עַי *pair of shoes*, עַי *pair of scales*; or at least are conceived as forming a pair, as יָדַי *two days* together, *biduum*, עַי *two years* (in succession), *bien-annum*, עַי *two cubits*. In the former case the dual is used also for a greater number of objects, either indefinite, or limited by a numeral; e. g. עַי שֵׁשׁ *six wings* Is. vi. 2, Ez. i. 6, קַי *all knees* Ez. vii. 17, עַי *cymbals* Ezra iii. 10, עַי *forked hooks* Ez. xl. 43. With some degree of emphasis, the dual takes also the numeral *two*, Amos iii. 12; Judges xvi. 28.

See other remarks on the use of the dual, in § 97, Nos. 3, 5 (*Rem.*).

It cannot be questioned that the Hebrew, at an earlier period, employed the Dual more freely and to a greater extent, and that the above limited and fragmentary use of it belongs to a later phase of development in the language. The early Arabic forms the Dual in תַּי noun, pronoun, and verb, to about the same extent as the Sanskrit, or the Greek; but in the modern, it disappears almost wholly in the verb, pronoun, and adjective. The Syrian retains it only in a few forms, but not as a living element, somewhat as the Roman in *duo, ambo*. So also it disappears in the younger Indian languages. On the Germanic Dual see *Grimm's d. Gram.* i. S. 114, 2. *Aug.*

* See *Gesenii Thesaurus Ling. Hebrææ*, p. 628.

§ 89.

THE GENITIVE AND THE CONSTRUCT STATE.

1. The use of *case-endings** no longer appears in Hebrew, as a living element of the language. The relations of *case* are either not indicated by any external sign, like that of the nominative and for the most part of the accusative, or are expressed by prepositions (§ 117); that of the *genitive* being shown by subordination and close annexation to the governing noun. Thus the noun, which as *genitive* serves to limit another, retains its own form unchanged, and is only uttered in closer connection with the preceding *nomen regens*. In consequence of this connection, the tone hastens on to the second of the two nouns† (the *genitive*), and the first, or governing noun, is thereby commonly shortened, either in its consonants or its vowels (when mutable), or in both; e. g. דָּבָר אֱלֹהִים *word of God* (a sort of compound, as we say in reversed order, *God's-word, landlord, fruit-tree*); יָד הַמֶּלֶךְ *hand of the king*; דְּבָרֵי הָעָם *words of the people*. Thus in Hebrew, the noun which stands *before* a *genitive* suffers the change by which this relation is indicated, and in grammatical language is said to be in the *construct state*, while a noun which is not thus followed by a *genitive* is said to be in the *absolute state*.

Such words are often connected by *Maqqephâ* (§ 10, 1). The insertion or omission of it, however, does not affect their relation to each other, and depends merely upon the accentuation. On the further use of the *construct state* see the Syntax §§ 114, 116.

2. The *vowel-changes* which many nouns exhibit in the *construct state* are shown in §§ 92, 95. There are also terminations peculiar to this form of the noun: thus,

- a) in place of the plural and dual terminations מִ- and יָ- , it has always (by throwing off the *m*) simply ׀- (*comp. Rem.*); e. g. סוּסִים *horses*, סוּסֵי פָּרֹחַרְאִי the *horses of Pharaoh*; עֵינִי׃ *eyes*, עֵינֵי הָאִישׁ the *eyes of the man*;
- b) the original *fem.* ending ת- is always retained in this connection with the *genitive* (instead of ה- which has become the

* On some traces of obsolete *case-endings*, see § 90.

† In accordance with the universal tendency of the tone, in the Hebrew language, to hasten towards the end of words (§ 29, 1).

usual ending in the *absolute state*); as מְלִכָּה *queen*, מְלִכָּה מֶלֶךְ שֶׁבַע *queen of Sheba*. When the same word has also the termination מֶלֶךְ, this form of it is adopted in the *construct state* (§ 80, 1, Rem. 1);

- ε) nouns in מֶלֶךְ from verbs מִלֵּךְ (§ 85, V) form their *construct state* in מֶלֶךְ; but nouns in מֶלֶךְ change this termination to מֶלֶךְ. Exs. מֶלֶךְ, *constr.* מֶלֶךְ *seer*; חַי, *constr.* חַי *life*; and so also נָחַל, *constr.* נָחַל *valley*.

On the endings הֶ and מֶ in the *construct state*, see § 90.

Rem. The liquid sound of מ was lost at the end of a word, just as in Latin the final *m* before a vowel was slurred over in the language of common life and in poetry. Quint. Inst. Orat. IX. 4, § 40. So also disappears the corresponding *n* of the plural ending in Arabic and Aramæan, as well as in the plural ending נ of the Hebrew verb (§ 44, 1, and § 47, Rem. 4). The final vowel *i*, after the rejection of the *m*, was strengthened by an *a* sound preceding it (the *Guna* of Sanscrit grammar), whence the diphthong *ai*, which is contracted to *i* (§ 7, 1 and § 9, 6). Instead of this מֶ the Syriac still retains מֶ, of which there is in Hebrew also a clear trace in the union of suffixes with the plural noun (§ 91, 2); and probably the example מֶלֶךְ מֶלֶךְ שֶׁבַע 1s. xx. 4 also belongs here (according to others Judges v. 15). The dual ending מֶ obviously arose from מֶ.

§ 90.

REMAINS OF ANCIENT CASE-ENDINGS.*

מֶ *local*; מֶ and הֶ as endings of the *construct state*.

1. As in Arabic three cases are distinguished by terminations, so the Hebrew noun has three endings, which correspond to those of the Arabic in sound, but have mostly lost their original significance. They are mere fragmentary remains of a more full and vital organism, than the language exhibits in the stage at which we find it in the Old Testament, when it no longer knew the regular distinction of cases by appropriate endings.

In Arabic, the case-endings are: *-a* for the nominative, *-i* for the genitive, and *-u* for the accusative (answering to the three leading vowels). In modern Arabic these endings have almost wholly disappeared; and when now and then used, among the Bedouins, it is without role and with no distinction of the endings (Wallin, in *Zeitschrift der a. morgenl. Gesellsch.* Bd. V. 1851. S. 9.). Even in the *Sinitic* inscrip-

* The so-called *paragogic letters*.—Ta.

tions, their regular use is found already impaired (*Beer, Studia Asiatica*, III. 1840, p. xviii; *Tsch.* in *Zeitschr. der d. m. G.* Bd. III., S. 129 f.); and still, among the Arabs of the Peninsula of Sinai, 'ammuk (thy uncle, nominative) is heard also for 'ammick (gen.) and for 'ammak (accus.). The Ethiopic has preserved only the -a; employing it however, not only in the whole sphere of the accusative, but also (without distinction of case) for the ending of the *construct state* in connection with a following noun.

2. The relation of the *accusative*, in the toneless ending ה־, appended to substantives, is the one most clearly retained in Hebrew. It is used,

- a) most frequently, to express *direction to, motion towards*;* e. g. יָמָּה towards the sea, westward, צָפֹנָה towards the north, northward, אֲשֶׁרָה to Assyria, בָּבֶלָה to Babylon, אֶרֶצָה to the earth, בֵּיתָה homeward, גִּזְרָה to Gaza (from גִּזָּה) Judg. xvi. 1; with the article, הַהָרָה to the mountain, הַבֵּיתָה into the house, הָאֶהֱלָה to, or into, the tent [Gen. xviii. 6, xxiv. 67]; with the plural, כְּשָׁמַרְיָה to the Chaldeans, הַשָּׁמַרְיָה towards the heavens; even with the *construct state* followed by a genitive, בֵּיתָה יוֹסֵף into the house of Joseph, מִדְּבָרָה דַּמַּשְׁק to the wilderness of Damascus, מִזְרְחָה שֶׁשֶׁם (with the tone, an exception to the rule) towards the rising of the sun, eastward;
- b) sometimes in a weaker sense of the ה־, with only a general direction to the place where an object is,† as בָּבֶלָה at Babylon Jer. xxix. 15, זִבְלָה in the habitation Hab. iii. 11; comp. also הִנֵּה there Jer. xviii. 2 (offener thither);
- c) the significance of the ending ה־ is still more obscured, when a preposition is prefixed to the word, as לְמַלְאָה to the world below Ps. ix. 18, לְמַעְלָה upwards, בְּצִנְנָה in the south Josh. xv. 21, מִבָּבֶלָה from Babylon Jer. xxvii. 16, אֶפְרָה וְזִבְלָה unto Ephraim Josh. xiii. 14.

The local reference, in this ending, is the prevailing one (hence the name ה־ *local*); but there is also, rarely, a reference to *time*, as perhaps in עַתָּה now, at this time (from עָתָה), הָיָה מִיָּמָּה from year to year. Peculiar is the form הָיָה, prop. *ad profanum*! = *absit*! We have the *accusative of the object* (though bordering on the local reference) in אֶרֶץ זָבָח

* See, on this signification of the accusative, the Syntax, § 118, 1.

† So also the accusative without this form, § 118, 1.

and **וְהָיָה** Is. viii. 23, **וְהָיָה** Ez. xxi. 31; comp. Job xxxiv. 13.

Being regularly without the tone, it has commonly no effect on the vowels of the word (as shown in the above examples), except that in segholate forms the helping vowel becomes *SA'ra* (§ 23, 6), and also the *Chirey* in **וְהָיָה**.—The ending **וְ** is itself sometimes shortened to **וְ** as **וְ** to **וְ** 1 Sam. xxi. 2; comp. Ez. xiv. 13.

3. More rare, and almost confined to poetry, are the other two endings, which like the accusative **וְ** seem to correspond to Arabic case-endings; viz. **וְ** for the *genitive*, and **וְ** (also **וְ** in proper names) for the *nominative*. But here, the recognition of the *relation of case* is wholly lost in the language; and it treats these forms as *archaisms*, employed in poetry or other more elevated style, and found also in many compound names, the relics of an earlier age. As in such names, so elsewhere, these endings keep their place only in the closest connection of noun with noun, namely in the *construct state*.*

- a) The ending **וְ** is not very unfrequent in the *construct state*, and commonly has the tone. Exs. **וְהָיָה** forsaking the flock Zech. xi. 17, **וְהָיָה** dweller in the thorn-bush Dent. xxxiii. 16; with the feminine, **וְהָיָה** stolen by night Gen. xxxi. 39 (in prose), **וְהָיָה** plena justitia Is. i. 21, **וְהָיָה** after the manner of Melchizedek Ps. cx. 4; oftener with a preposition following (comp. § 116), as **וְהָיָה** mistress among the nations Lam. i. 1, **וְהָיָה** binding to the vine Gen. xlix. 11, comp. Is. xxii. 16, Micah vii. 14, Ps. cxiii. 5-9, and other passages; so also with many particles, which are strictly nouns in the *construct state*, as **וְהָיָה** (= **וְהָיָה**) besides, **וְהָיָה** (= **וְהָיָה**) from, **וְהָיָה** not, and in compound names, as **וְהָיָה** (i. e. king of righteousness), **וְהָיָה** (man of God), **וְהָיָה** (favor of God), and others; comp. the Punic name Hannibal, i. e. **וְהָיָה** (favor of Baal).
- b) The ending **וְ** is much more rare, in prose only in the Pentateuch, and that in elevated style, as Gen. i. 24, **וְהָיָה** the beasts of the earth for **וְהָיָה** (the same word repeated from

* In old, established combinations of words are often preserved ancient endings, which are otherwise lost or have become rare; e. g. the *fen.* termination **וְ**, with the noun in connection with a following genitive (§ 23, 3), and with the verb in union with *infinitives* (§ 59, 1). So also much, that belongs to the ancient form of the language, is preserved in proper names and by the poets.

that passage in Ps. l. 10, lxxix. 2, civ. 11, 20, Zeph. ii. 14, Is. lvi. 9); still other examples, בֶּן־בֵּר the son of Beor Num. xxiv. 3, 16, מַעְיֵן מַיִם fountain of water Ps. cxiv. 8, and perhaps נַפְשׁוֹ הַשֹּׁמֵר the soul of the sluggard Prov. xiii. 4.

The effect of these endings on the vowels, is seen in the above examples. The *Patach* of the feminine ending ָ sometimes becomes vocal *Sh'ea*, and sometimes *Qamets*.

Rem. The relation of case being entirely lost in the terminations ָ and ַ , they can no longer be regarded as case-endings. Yet the probability is, that as such they were once living elements of the language, no less than the other termination ִ (no. 2); especially, as the Old-Arabic has precisely the corresponding endings, which, like the Hebrew, it subsequently lost (see above). The same phenomenon is often repeated in other languages. In the Latin, e. g. we find a fragmentary use of the *casus localis*, with the same ending as in the Sanscrit (in names of towns, *ruri, domi, &c.*); in the plural endings *ān* and *hā* of the modern Persian, lie ancient case-endings, but wholly extinct as such; to say nothing of the Romanic and Germanic tongues.—Even where, in Old-Arabic, the case-endings have penetrated the word-stem, and hence take stronger sounds, as in אָבִי, אִמִּי, אֲבִי (constr. state of אָב father), the modern has indeed all the three forms, but without dialoction of case. Accordingly, in the Hebrew constr. state אָבִי, אִמִּי, a properly *genitive* ending should be recognized, and a *nominative* ending in the Chald. אֲבִי, the Heb. אָבִי (אֲבִי־אָבִי), אִמִּי (אִמִּי־אִמִּי), אֲבִי (אֲבִי־אֲבִי); and hence, the more readily, the occurrence of both the forms אֲבִי־אֲבִי and אֲבִי־אִמִּי, אֲבִי־אִמִּי and אֲבִי־אֲבִי.

§91.

THE NOUN WITH PRONOMINAL SUFFIXES.

In the union of the noun with pronominal suffixes, which are here in the genitive (§ 33, 2, b), there are two things to be considered (as in the verb, § 56 foll.), namely, the form of the suffix itself, and the effect on the form of the noun. Here we are concerned chiefly with the former, as the latter will be considered in connection with the paradigms of nouns, in §§ 92-95. A general view of the suffixes is given also in Paradigm A. We treat of the suffixes as they appear, first, in connection with the singular, and then with the plural and dual of the noun.

1. The suffixes, as appended to the singular, are :

Singular.			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אָנִי, אַנִּי, in pause אֲנִי} \\ f. \text{אֲנִי, אַנִּי} \end{array} \right\}$	$\left\{ \begin{array}{l} thy. \\ \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{אֲנֵינוּ, אַנֵּינוּ} \\ f. \text{אֲנֵינוּ, אַנֵּינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} your. \\ \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{הוּא, הִוא; אֵינוּ, הֵינוּ, הִינוּ} \\ f. \text{הִיא, אֵינָהּ, הֵינָהּ} \end{array} \right\}$	$\left\{ \begin{array}{l} his. \\ her. \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{הֵמָּה, אֵינֵיהֶם, poet. הֵנִי} \\ f. \text{הֵמָּה, אֵינֵיהֶם, poet. הֵנִי} \end{array} \right\}$	$\left\{ \begin{array}{l} their. \\ \end{array} \right\}$

Rem. 1. There is less variety of forms here than in connection with the verb, and their use is as follows:

a) The forms without a union-vowel are joined to nouns which end with a vowel, as $\text{אֲנִי, אַנִּי, אֲנֵינוּ, אַנֵּינוּ, אֲנֵינוּ, אַנֵּינוּ, אֲנֵינוּ, אַנֵּינוּ}$. But nouns ending in אֵ, אַ (see below, no. 4) do not come under this rule.

b) The forms with a union-vowel (§ 58, 3, b) are attached chiefly to nouns ending with a consonant, which are by far the most numerous. As to the union-vowel, the *a* sound is the prevalent one in the 3d sing. הוּא, הִוא (contracted from הוּאֵ), *fem.* הִיא , and 3d plur. $\text{הֵמָּה, אֵינֵיהֶם, הֵנִי}$, and here *e* is very rare (e. g. אֵינוּ *his light* Job xxv. 3) except with nouns in אֵ, אַ (the closing vowel-sound being combined with that of the union-vowel or displaced by it), as אֵינוּ *his field*, אֵינָהּ *her aspect*, אֵינָהּ *her field*; on the contrary אֲנִי, אַנִּי are the customary forms, while $\text{אֲנֵינוּ, אַנֵּינוּ}$ are of rare occurrence, see *Rem. 2*.

2. Rare forms are:

Sing. 2d pers. m. אַתָּה , e. g. אַתָּה *thy hand* Ps. cxxxix. 5; *fem.* אַתְּ Ex. v. 12, אַתְּ Ps. ciii. 4, once אַתְּ Nah. ii. 14 (in several MSS. אַתְּ , אַתְּ prob. = אַתְּ) also אַתְּ Is. xxii. 1, — 3d pers. הוּא , e. g. in the frequent הוּא Gen. ix. 21; xii. 8; xlii. 3; xxxv. 21; הוּא 2 Kings xix. 23, for which we find הוּא Is. xxxvii. 24, הוּא Gen. xlii. 11 (*אֵינוּ* הוּא).

Plur. 1st pers. אֲנֵינוּ , as אֲנֵינוּ Job xxii. 20, and so Ruth iii. 2, Is. xlvii. 10. — 2d pers. אַתְּ Ex. xxiii. 48, 49. — 3d pers. m. הוּא 2 Sam. xxiii. 6 for הוּא (whence also, by contraction, the usual form הוּא). *Fem.* הִיא 1 Kings vii. 37, הִיא Gen. xli. 21, הִיא Ruth i. 19, elsewhere chiefly in pause; הִיא also is rare (Is. iii. 17), usually הִיא .

2. When suffixes are appended to the plural *masc.* in אֵינוּ and the dual in אֵינוּ , these endings must take the form of the construct state in אֵינוּ (§ 59, 2). This termination is combined with the suffix, and hence the following forms:

SUFFIXES OF PLURAL AND DUAL NOUNS.

Singular.			Plural.		
1	com. אֲנִי	my.	1	com. אֲנֵינוּ	our.
2	$\left\{ \begin{array}{l} m. \text{אֲנִי} \\ f. \text{אֲנִי} \end{array} \right\}$	$\left\{ \begin{array}{l} thy. \\ \end{array} \right\}$	2	$\left\{ \begin{array}{l} m. \text{אֲנֵינוּ} \\ f. \text{אֲנֵינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} your. \\ \end{array} \right\}$
3	$\left\{ \begin{array}{l} m. \text{אֵינוּ, poet. אֵינוּ} \\ f. \text{אֵינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} his. \\ her. \end{array} \right\}$	3	$\left\{ \begin{array}{l} m. \text{אֵינוּ, poet. אֵינוּ} \\ f. \text{אֵינוּ} \end{array} \right\}$	$\left\{ \begin{array}{l} their. \\ \end{array} \right\}$

In most of these forms, the ending of the *plural construct* י־ remains unchanged, as סוֹסֵי הָיָה, סוֹסֵי הָיָה, סוֹסֵי הָיָה; in some it takes *Seghol* in place of *Tsere*, as סוֹסֵי הָיָה, סוֹסֵי הָיָה; in three forms with very short suffixes it has *Pattach* (§ 89, Rem.), as סוֹסֵי הָיָה from סוֹסֵי הָיָה, סוֹסֵי הָיָה from סוֹסֵי הָיָה (comp. § 28, 4), סוֹסֵי הָיָה contracted from סוֹסֵי הָיָה.

Rem. 1. The *Yodh*, which distinguishes these suffixes, is occasionally omitted in most of the persons, e. g. הָיָה for הָיָה thy ways Ex. xxxiii. 13, רֵעֵי הָיָה for רֵעֵי הָיָה his friends Job xli. 10, אַחֲרֵי הָיָה after their kinds Gen. i. 21. This is most frequent in the suff. 3d pers. m. sing. which is very often written י־, but is almost always changed in the *K'ri* to י־; e. g. הָיָה his arrows Ps. lviii. 8, קִרְי־הָיָה.

2. Unusual forms: sing. 2d pers. f. הָיָה Eccles. x. 17, הָיָה Ps. ciii. 3, 4, 6; 3d pers. m. הָיָה (a strictly Chaldee form) Ps. cxvi. 13; 3d fem. הָיָה Ex. xli. 15.—Plur. fem. הָיָה Ex. xiii. 20, הָיָה Ex. xl. 16, הָיָה Ex. i. 11.

3. On הָיָה see farther in § 103, 2, Note.

3. That the *Yodh*, in these suffixes to plural nouns, belongs to the ending of the *construct state*, is clear and beyond doubt. But this was so far lost sight of, in the use of the language, as to give rise to this strange anomaly (inaccuracy, indeed) of speech, viz. that suffix-forms with the plural ending י־ were attached to the feminine plural in הָיָה, thus making a twofold designation of the plural; e. g. סוֹסֵי הָיָה, סוֹסֵי הָיָה, סוֹסֵי הָיָה.*

N. B. This is the rule; but the naked suffix (as in No. 1) is also attached to the ending הָיָה, as הָיָה Ps. cxxxii. 12, הָיָה Deut. xxviii. 59; indeed, with the 3d plur. this is the more common form, e. g. הָיָה their fathers, oftener than הָיָה, as also הָיָה their names, הָיָה their generations.

4. In order to give a clearer view of what has been said, we now present the following paradigm of the *masculine* and *feminine* nouns; selecting for it a word whose stem-vowel is unchangeable. In place of the feminine ending הָיָה in the singular, appears the ending of the *construct state*, viz. הָיָה. Its *Pattach* is retained before הָיָה, הָיָה, but is lengthened to *Qamets* before the other suffixes, where it comes into an open syllable (§ 89, 2, b).

* See an analogous case in § 87, 4, Rem. 1. Comp. the double feminine ending in § 80, Rem. 2, f.

		Masculine Noun.	Feminine Noun.
		SINGULAR.	
		סוּס equus.	סוּסָה equa.
SING. MASC.	1 c.	סוּסִי equus meus.	סוּסָהִי equa mea.
	2 m.	סוּסְךָ equus tuus.	סוּסָהְךָ equa tua.
	2 f.	סוּסֵיךָ equus tuus, f.	סוּסָהֵיךָ equa tua, f.
	3 m.	סוּסֵי equus ejus (sui).	סוּסָהֵי equa ejus (sua).
SING. FEM.	3 f.	סוּסֵיהֶם equus ejus (sui), f.	סוּסָהֵיהֶם equa ejus (sua), f.
	1 c.	סוּסֵינוּ equus noster.	סוּסָהֵינוּ equa nostra.
	2 m.	סוּסֵיכֶם equus vester.	סוּסָהֵיכֶם equa vestra.
	2 f.	סוּסֵיהֶם equus vester, f.	סוּסָהֵיהֶם equa vestra, f.
PLUR. MASC.	3 m.	סוּסֵיהֶם equus eorum (sui).	סוּסָהֵיהֶם equa eorum (sua).
	3 f.	סוּסֵיהֶם equus earum (sui).	סוּסָהֵיהֶם equa earum (sua).
		PLURAL.	
		סוּסִים equi.	סוּסוֹת equæ.
SING. MASC.	1 c.	סוּסִי equi mei.	סוּסוֹתֵי equæ meæ.
	2 m.	סוּסִיךָ equi tui.	סוּסוֹתֵיךָ equæ tuæ.
	2 f.	סוּסֵיךָ equi tui, f.	סוּסוֹתֵיךָ equæ tuæ, f.
	3 m.	סוּסֵי equi ejus (sui).	סוּסוֹתֵי equæ ejus (sua).
SING. FEM.	3 f.	סוּסֵיהֶם equi ejus (sui), f.	סוּסוֹתֵיהֶם equæ ejus (sua), f.
	1 c.	סוּסֵינוּ equi nostri.	סוּסוֹתֵינוּ equæ nostræ.
	2 m.	סוּסֵיכֶם equi vestri.	סוּסוֹתֵיכֶם equæ vestræ.
	2 f.	סוּסֵיהֶם equi vestri, f.	סוּסוֹתֵיהֶם equæ vestræ, f.
PLUR. MASC.	3 m.	סוּסֵיהֶם equi eorum (sui).	סוּסוֹתֵיהֶם equæ eorum (sua).
	3 f.	סוּסֵיהֶם equi earum (sui).	סוּסוֹתֵיהֶם equæ earum (sua).

§ 92.

VOWEL-CHANGES IN THE NOUN.

1. The vowel-changes in the noun are caused, a) by a following genitive; b) by pronominal suffixes; c) by the plural and dual endings, to which is added, again, the effect of a genitive following, or suffix.

2. The tone, in all these cases, is moved forward more or less or even thrown upon the following word. We here distinguish three cases, viz:

a) When the tone is moved forward only one place. This effect is produced by most of the suffixes for singular nouns (סִי, סִיךָ, סִיךָ; סֵי, סֵיךָ; סֵיךָ, סֵיךָ; סֵי, סֵי; סֵי, סֵי), and by the plural and dual terminations; as סוּסֵי word, סוּסֵי my

word, plur. דְּבָרִים; כְּנָפַי wings, dual כְּנָפַיִם wings; אֹיֵב enemy, אֹיֵבִי my enemy, אֹיֵבִים. Such is also the effect of the *light suffixes* for plural nouns,* as יָ-; הָ-, תָ-, לָ-, אֵלֶּי-, מִן-, וְעַד-, & g. דְּבָרֶיךָ, דְּבָרֵינוּ.

- 2) When the tone is moved forward two places; as in the plural construct state, and when the *grave suffixes* are appended to the plural (כְּנָפֶיךָ, דְּבָרֵינוּ). There is here a greater shortening of the vowels (if mutable), e. g. דְּבָרֶיךָ words of the people; דְּבָרֵיכֶם your words; דְּבָרֵיהֶם their words.

In *segolates*, as the tone is on the penultima, there is still another distinction. The appended suffix has less effect than the (*grave*) plural ending יָ-, וְ: the former leaves the chief vowel still under the first letter, as מִלִּדָּה; the latter takes in its place a vocal *Sh'va*, and *Qamets* under the second stem-letter, as מִלְּדָה. Comp. § 93, 6.

- c) When a half-syllable with vocal *Sh'va* precedes the *pronominal suffix*; as with הָ, כֵּן, כֵּן; also with הֵם, הֵן, הֵי (for which we have far more frequently הֵם, הֵן). Of these the first is a *light suffix*, and regularly affects the tone in just the same manner as יָ-, & g. הֵדָּה, הֵדָּה, הֵדָּה. The others are *grave suffixes*, and have more effect in shortening the vowels, כֵּן, כֵּן, &c., as is shown in the Paradigms. A similar effect is seen in the *construct state* of the singular number, as מִלִּדָּה; מִלְּדָה (from מִלְּדָה).

3. The vowel-changes in *feminine nouns* (§ 95) are less considerable, the addition of the *feminine ending* having already occasioned a shortening of the vowels (§ 94).

Most of the vowel-changes, which form this *internal inflection* of the noun, are based on the principles laid down in §§ 23-25. There are others, however, which are occasioned by the peculiar structure of certain forms of nouns exhibited in §§ 84, 85, 86. They are nearly all confined to the last two syllables of the word, the third syllable from the end seldom having a mutable vowel (§ 27, *note*).—There is this marked difference between the vowel-changes in the verb and the noun: viz. that in the verb, the second of two changeable vowels mostly disappears (הָבֵה, הָבֵה, הָבֵה); in the noun the *first* (הָבֵה, הָבֵה, הָבֵה); comp. § 27, 2.—Changes of consonants are very few, and occur only in Par. IX.

N. B. For the more convenient exhibition of the inflections and other changes in the nominal forms, we now subjoin Paradigms, first of the *Masculines* (§ 93), and then of the *Feminines* (§ 95), prefixing to the latter the statement of vowel-changes in the formation of the *Feminine* (§ 94).

* On the *light* and *grave* suffixes, see Note, pp. 166 and 167.

Paradigms of

	I.	II.	III.	IV.
	(without change.)			n.
<i>Sing. absol.</i>	סוס (horse)	עילם (vicinity)	פקד (evening)	דבר (word)
<i>constr.</i>	סוס	עילם	פקד	דבר
<i>light suff.</i>	סוסי	עילמי	פקדי	דברי
<i>grave suff.*</i>	סוסכם	עילמכם	פקדכם	דברכם
<i>Plur. absol.</i>	סוסים	עילמים	פקדים	דברים
<i>constr.</i>	סוסי	עילמי	פקדי	דברי
<i>light suff.</i>	סוסי	עילמי	פקדי	דברי
<i>grave suff.</i>	סוסיכם	עילמיכם	פקדיכם	דבריכם
<i>Dual absol.</i>	יומיים (two days)	עלמניים (pair of tongs)	שבועיים (two weeks)	כנפים (wings)
<i>constr.</i>				כנפי

VL.

	d.	e.	f.	g.	h.
<i>Sing. absol.</i>	נער (a youth)	נצח (perpetuity)	עמל (work)	מות (death)	חיה (alive)
<i>constr.</i>	נער	נצח	עמל	מות	חיה
<i>light suff.</i>	נערי	נצחי	עמלי	מותי	חיהי
<i>grave suff.</i>	נערכם	נצחכם	עמלכם	מותכם	חיהכם
<i>Plur. absol.</i>	נערים	נצחים	עמלים	מותים	חיהים
<i>constr.</i>	נערי	נצחי	עמלי	מותי	חיהי
<i>light suff.</i>	נערי	נצחי	עמלי	מותי	חיהי
<i>grave suff.</i>	נעריכם	נצחיכם	עמליכם	מותיםכם	חיהיםכם
<i>Dual absol.</i>	נעללים (nestle)				עיניים (eyes)
<i>constr.</i>	נעלי				עיני

*. By *grams* (i. e. the more strongly accented) *suffices*, are marked most suffices of the 2d and 3d persons; viz. for *sing.* persons, כם, בי, ים, נך (but not כ, ב, י);

Masculine Nouns.

IV.	V.			VI.		
b.	a.	b.	c.	a.	b.	c.
חָמֶם (cage)	זָנוּ (slender)	בָּתָּה (shoulder)	חֲצֵר (court)	מֶלֶךְ (king)	סֵפֶר (book)	קֹדֶשׁ (sanctuary)
חָמָם	זָנוּ	בָּתָּה	חֲצֵר	מֶלֶךְ	סֵפֶר	קֹדֶשׁ
חָמְמִי	זָנוּי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָמְמָם	זָנוּמָם		חֲצֵרָם	מַלְכָּם	סִפְרָם	קֹדֶשָׁם
חָמְמִים	זָנוּים		חֲצֵרִים	מַלְכִּים	סִפְרִים	קֹדֶשִׁים
חָמְמִי	זָנוּי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָמְמִי	זָנוּי		חֲצֵרִי	מַלְכִי	סִפְרִי	קֹדֶשִׁי
חָמְמִיכָם	זָנוּיכָם		חֲצֵרִיכָם	מַלְכִיכָם	סִפְרִיכָם	קֹדֶשִׁיכָם
חָמְמִיִּם	זָנוּיִם			מַלְכִּים	סִפְרִים	קֹדֶשִׁים
(hips)	(thighs)			(feet)	(two sides)	(loins)
חֲקָדִי				רַגְלִי		מִתְחִי

VI.	VII.		VIII.			IX.
L	a.	b.	a.	b.	c.	
פֵּרִי	אֹיֵב (enemy)	שֵׁם (name)	יָם (sea)	אִם (mother)	חֵק (statute)	חֵזֶק (merit)
פֵּרִי	אֹיֵב	שֵׁם	יָם	אִם	חֵק	חֵזֶק
פֵּרִי	אֹיֵבִי	שְׁמִי	יָמִי	אִמִּי	חֻקִּי	חֻזִּי
פֵּרִיכָם	אֹיֵבָם	שְׁמָם	יָמָם	אִמָּם	חֻקָּם	חֻזָּם
פֵּרִיִּם	אֹיֵבִים	שְׁמוֹת	יָמִים	אִמּוֹת	חֻקִּים	חֻזִּים
(gamblers)	אֹיֵבִי	שְׁמוֹתִי	יָמִי	אִמּוֹתִי	חֻקִּי	חֻזִּי
	אֹיֵבִי	שְׁמוֹתִי	יָמִי	אִמּוֹתִי	חֻקִּי	חֻזִּי
	אֹיֵבִיכָם	שְׁמוֹתִיכָם	יָמִיכָם	אִמּוֹתִיכָם	חֻקִּיכָם	חֻזִּיכָם
לְחֵזֶם	מִלְחָמָם		אֲזִים (nostrils)	לְחֵזֶם (teeth)		
(cheeks)	(pair of scales)		אֲזִי	לְחֵזֶם		
	מִלְחָמִי			לְחֵזֶם		

and for plural nouns, חֲזֵק, חֲזֵקִי, חֲזֵקָה, חֲזֵקִים (but not חֲזֵקִי). The others are called light suffixes.

§ 93.

PARADIGMS OF MASCULINE NOUNS.

Masculine nouns may be most conveniently arranged, with reference to their vowel-changes, in nine classes, as in the preceding table. The necessary explanations are subjoined. We here only remark in general,

- a) that all feminines without a distinctive termination (§ 107, 1, 3) are inflected like masculine nouns, e. g. *חֶרֶב* sword; with only this distinction, that they commonly take the plural ending *וֹת*; e. g. plur. *absol.* חֶרֶבוֹת, *construct state* חֶרֶבוֹתָי, where with *suffixes* the more perfect shortening always remains, as seen in the Paradigms of feminine nouns, § 94;
- b) that in the plural, all *light suffixes* are attached to the *absolute*, and *grave suffixes* to the *construct state*.

EXPLANATIONS OF THE PARADIGMS:

1. To Parad. I. belong all nouns whose vowels are immutable (§ 25). Of course there are no vowel-changes in this Paradigm, and it is inserted only for comparison with the others.

E. g. according to § 25, 1. *עִיר* city, *קוֹל* voice, *בִּגְדִים* garments, *זְרוֹעַ* arm; § 25, 2. *עֹמֵד* for *עָמַד* standing up, *זָר* for *זָרִי* stranger; § 25, 3. *הֵנָּה* here, *צַדִּיק* righteous, *רַחֵם* merciful, *הַמְחִיתָם* destruction; § 25, 4. *עָמַד* for *עָמַדָּה* *herman*. Here belong, therefore, the classes of verbal nouns given in § 84, Nos. 6, 7, 8, 13, 26, 27.

2. To Parad. II. belong nouns which have a *mutable Qamets* in their final syllable, and are either monosyllabic or have the preceding vowels immutable. E. g. *יָד* hand, *כֹּכַב* star, *מִדְבָּר* wilderness.

With the suffix *וֹת* there is the normal shortening, as in *מִדְבָּרוֹתָי*; but *יָד* becomes *יָדַי* (for *יָדָי*), and *כֹּכַב* becomes *כֹּכָבַי*; see § 27, Rem. 3, 3.

Of course, nouns whose final *Qamets* is unchangeable, which resemble, in form, the above examples, do not belong here; e. g. forms like *עָלָם*, *מִלָּךְ* (§ 84, Nos. 6, 13), *עָלָם* as Part. of verbs *עָלָם*, &c. Derivatives from verbs *סָבַח* also commonly retain their *Qamets*, e. g. *אֲסֻפָּה* assembly, plur. *constr.* *אֲסֻפָּהֵי*.

3. Parad. III. embraces those nouns which have an immutable vowel in the final syllable, and a mutable *Qamets* or *Tzere* (pretonic vowel, § 26, 3) in the penultima. Ex. *גָּדוֹל* great, *אֲדֹנָי* lord, *חֲזָק* strong, *אֱמֻנָה*, plur. *אֱמֻנָהִים* faithfulness, *רָעִיד* famine.

זָכוֹר remembrance. The last two take in the *construct state* the forms זָכוֹן and זָכוֹ.

There are also nouns of this above form, which have a firm *Qamets* before the tone-syllable. Exs. זָרֵק for זָרֵק tyrant, זָרִיץ for זָרִיץ diligent (see verbal nouns, § 84, No. 7); also חָרִיץ chariot-warrior, plur. חָרִיצִים, Ex. xiv. 7. Many are not uniform in this respect; e. g. חָלֵב milk, see the Lexicon.

4. Parad. IV. embraces nouns of two syllables with a *mutable Qamets* in both. Sometimes one, and sometimes both are shortened, according to the change in the place of the tone (§ 92, 2). Nouns of this form are very numerous. The influence of a guttural, especially on the form of the plural *construct state*, is seen in the second of the two examples given in the Paradigm. Other examples are: זָהָב gold, זָנָב tail, and with a guttural חָטָא guilt; חָמָא famine.

In like manner are declined nouns of the less frequent form זָרֵק, e. g. לֵבָב heart, חָזָק strong drink; with a guttural, שָׁעַר hair, גָּרֵז grapes.

Some nouns of this class take a *segholate* form in the *sing. constr. state*; e. g. רֵבֶב (rib) constr. רֵבֶב, but also רֵבֶב 2 Sam. xvi. 13; and so זָרֵק (foreign) constr. זָרֵק Dent. xxi. 16, שָׁעַר (hair) constr. שָׁעַר and שָׁעַר, before *Alpograph* once זָרֵק (for זָרֵק) from זָרֵק 2 Sam. xlii. 12, חָרִיץ (ornament) constr. חָרִיץ and חָרִיץ Dan. xi. 20, חָמָא (smoke) constr. חָמָא and חָמָא Ex. xix. 18 (comp. No. V, and זָרֵק together with זָרֵק § 84, Noa. 10 and 11). *Qamets* is immutable in both syllables of חָרֵס (faber) for חָרֵס and חָרֵס (shoreman) for חָרֵס, § 84, No. 6.

5. Parad. V. is properly a mere variation of the preceding one. The final *Tzere* is treated like the final *Qamets* in Parad. IV., except that in the *construct state* זָרֵק stands for זָרֵק. Some nouns, however, take the *segholate* form (No. VI.) in the *construct state*; e. g. שָׁדֶן shoulder, constr. st. שָׁדֶן for שָׁדֶן; שָׁדֶן skull, constr. st. שָׁדֶן for שָׁדֶן; שָׁדֶן thigh, constr. st. שָׁדֶן for שָׁדֶן. Still more rare is the occurrence of both forms, as שָׁדֶן (heavy) constr. st. שָׁדֶן Ex. iv. 10 and שָׁדֶן Is. i. 4; שָׁדֶן (uncircumcised) constr. st. שָׁדֶן and שָׁדֶן.

Rare exceptions are forms like שָׁדֶן Ps. xxxv. 14 (followed by *Alpograph*) constr. state of שָׁדֶן mourning. Other examples of the first kind are: שָׁדֶן (peg), שָׁדֶן neighbor, שָׁדֶן (naked) constr. state שָׁדֶן, שָׁדֶן short.

Some nouns of this form retain their *Tzere* in the plur. constr. state; e. g. שָׁדֶן (sloping) plur. constr. שָׁדֶן; so also שָׁדֶן mourning, שָׁדֶן rejoicing, שָׁדֶן forgetting, שָׁדֶן desiring.

6. To Parad. VI. belongs the large class of nouns denominated *Segholate forms* (§ 84, No. 11). The chief peculiarity in their inflection is, that before suffixes and in the *construct state* of the plural and dual, they appear in their original monosyllabic form, with the stem-vowel (*a, i, o*) under the first stem-letter; e. g. *king*, מֶלֶךְ, מַלְכִּי, מַלְכֵּךְ. But in the *absolute state* of the plural, an *a* sound comes in before the tone of the ending (in an open syllable, hence *Qamets*), whilst in the proper place of the stem-vowel (under the first radical) there is only a vocal *Sh'va*; e. g. *king* (*king*) plur. מַלְכִּים. Comp. § 92, 2.

These forms may be arranged in three general classes, the first having *A*, the second *E*, the third *O*, in the first syllable. The Paradigm exhibits under *a, b, c*, derivatives of the regular verb; under *d, e, f*, forms which have a guttural in the final syllable; under *g, h*, derivatives from feeble stems ו' and ז'; and under *i* a derivative from a verb ח'. Comp. § 85, IV. No. 11, V. No. 11.

REMARKS.

1. In the form מֶלֶךְ (for מֶלֶךְ, § 27, Rem. 2. c) appears the original *A* of the first syllable not only before suffixes, as in מַלְכִּי, but also mostly in pause (§ 23, 4), e. g. מֶלֶךְ in pause מֶלֶךְ, and before local (§ 90, 1) as מֶלֶךְ. In the Septuagint, also, proper names like מֶלֶךְ, מֶלֶךְ are regularly written with *A* in the first syllable, as מֶלֶךְ, *supra*. The word מֶלֶךְ, with the article, is constantly written מֶלֶךְ; derivatives from verbs ו' also take *Qamets* for their first vowel, as מֶלֶךְ. The word מֶלֶךְ really has the original monosyllabic form. Many of these *segholates* retain the *Seghol* of the first syllable in pause, e. g. מֶלֶךְ, מֶלֶךְ, מֶלֶךְ; on the contrary, מֶלֶךְ, מֶלֶךְ, מֶלֶךְ. The latter form is much frequent, and with a guttural is the prevalent one.

These are, however, nouns of this form, which take *i* instead of *a*, whether from shortening the *a* to that degree, or from passing over entirely to the form מֶלֶךְ; e. g. מֶלֶךְ grave (in pause מֶלֶךְ), מֶלֶךְ, plur. מֶלֶךְ; מֶלֶךְ womb, מֶלֶךְ; מֶלֶךְ garment, מֶלֶךְ (*high-thill*), varying from the usual form מֶלֶךְ, the *Daghesk* required by rule in *i* being omitted in this word; מֶלֶךְ righteousness, מֶלֶךְ sacrifice, מֶלֶךְ. In some words, both forms occur, as מֶלֶךְ child, מֶלֶךְ Hos. i. 3 and מֶלֶךְ Is. lvi. 4.

Nouns of the form מֶלֶךְ, when their third stem-letter is a guttural, are sounded as מֶלֶךְ sacrifice, מֶלֶךְ seal, מֶלֶךְ rock; when the second stem-letter is a guttural, as מֶלֶךְ brook, מֶלֶךְ (see Parad. d), seldom like מֶלֶךְ bread. It is to be observed, moreover, that in the hard combination (viz. where the second radical has *quiescent Sh'va*, and the third radical would take *Daghesk* less, as in מֶלֶךְ) simple *Sy'ra* may be required

here also, as in 𐎠𐎢𐎡𐎢; on the contrary, the forms corresponding to 𐎠𐎢𐎡𐎢 (𐎠𐎢, 𐎡, 𐎢) are always pointed as 𐎠𐎢𐎡, 𐎠𐎢𐎢.

2. The form **שָׂבַע**, **שָׂבַע** (*b, e*), when its first letter is a guttural, takes *Seghol* before suffixes in the singular and in the plur. constr.; e. g. **שֶׁבַע** calf, **שֶׁבַע**, **שֶׁבַע**. The monosyllabic form appears in **שֶׁבַע**. With *local*, *There* is retained, as **שֶׁבַע** from **שֶׁבַע** the East. Examples of this form are: **שֶׁבַע** staff, **שֶׁבַע** now, **שֶׁבַע** delight.

3. The form גָּבִיט (c) in connection with *suffixes* takes also *Qibbuts*, but rarely: e.g. גְּבוּרָתוֹ greatness, גְּבוּרָתוֹ Ps. cl. 2. Like גְּבוּרָתוֹ *gibb'othem* is formed also (without a guttural) גְּבוּרָתוֹ , from גָּבִיט *pestilence* Hos. xiii. 14. — From גָּבִיט (letter f) occurs also with suff. גְּבוּרָתוֹ for גְּבוּרָתוֹ (not from גָּבִיט) Is. i. 31, and so also גְּבוּרָתוֹ Is. lii. 14 for גְּבוּרָתוֹ 1 Sam. xxvii. 14, where the *Qamets-chataph* (supported by *Mathegh*) is protracted to a long vowel, comp. § 62, Rem. 4.

In the plural *absolute*, but few nouns have the form in the Paradigm with *Chatoph-Qamets* under the first radical, a. g. חֳדָשִׁים *months*, צִיָּוִת *gazelles*, אֲנָחִים *ways*; most nouns take simple *Sh'va*, as בֹּקֶרֶת from בָּקָר *morning*, רִבְרִיחַ from רִבַּע *spcar*, hence רִבְרִיחִים with *Qamets-chatoph*, but also סָבָב from סָבַח *thick*; two have in the plur. *abs.* *Qamets-chatoph*, as קִדְשִׁים (*qo-dsh-shim*), hence also with *light suff.* קִדְשֵׁי, קִדְשֵׁי (but also קִדְשֵׁי, קִדְשֵׁי, and with the article always הַקִּדְשִׁים with *Chatoph-Qamets*); and שִׁדְרִים (*shd-rd-shim*) *rods*, with *light suff.* שִׁדְרֵי, שִׁדְרֵי, from שִׁדְרָה (see § 2, Rem. 2). The word אֶרֶץ has, by a Syriacism, אֶרֶצִים for אֲרָצִים, with *light suff.* אֶרֶצֵי, אֶרֶצֵי (see § 23, 4. Rem. 2); but with a preposition and the article הָאֲרָצִים, *constr. state* and with *grave suff.* אֲרָצֵי, אֲרָצֵי. With הֵ- *local* the *Cholem* is retained, as הַחֹלֶם *towards the tent*.

4. After the same analogy are inflected the kindred monosyllabic forms, whose vowel is between their last two stem-letters (§84, No. 10): as שׁוֹמֵר *shoulder*, with *suff.* שׁוֹמְרִים; *Inf.* שׁוֹמֵר, שׁוֹמְרִים; שׁוֹמֵר, שׁוֹמְרִים (so usually with the *Inf.*, omitting *Dag. forte* in the third radical, not as שׁוֹמֵר).

3. Only derivatives from verbs ו and ו change their form in the sing. constr. state (by contraction of the diphthongs *ai* and *ay* into *i* and *e*, § 24, 2, *b* and Note *) as מַלְאֲכֵי prop. *mal'ak*, *ma'akh*, contracted מַלְאֲכֵי. Before מִן local this contraction does not take place; e. g. מִן הַמַּלְאֲכִים, מִן הַמַּלְאֲכִים (except in the constr. state, as מִן הַמַּלְאֲכִים). The middle radical sometimes appears as a consonant in the plur. abs., as מַלְאֲכֵי from מַלְאֲכֵי *angel*, מַלְאֲכֵי *fountains* from מַלְאֲכֵי; and even in some words, where by contraction it has become a vowel in the ground-form, as מַלְאֲכֵי abs. plur. מַלְאֲכֵי, מִן plur. מַלְאֲכֵי; מַלְאֲכֵי street, plur. מַלְאֲכֵי.

6. Of *segholates* from verbs *פָּתַח* there are also properly three classes, distinguished by the *A*, *E*, and *O* sounds (§ 85, V. 11). E. g. פָּתַח, *lian*, פָּתַח, *check*, פָּתַח, *sickness*; in *yam*, פָּתַח, פָּתַח, פָּתַח; with *suffixes*, פָּתַח, פָּתַח, פָּתַח; in the *plural*, and *dual*, פָּתַח, פָּתַח, פָּתַח. In the plural, some nouns take *ס* instead of *ת*, on account of the preceding *A* sound (§ 84, 3, c); as פָּתַח gazelle, plur. פָּתַח; פָּתַח simple, plur. פָּתַח.

7. To Parad. VII. (nearly resembling Parad. II.) belong nouns which have mutable *There* in their final syllable, and are either monosyllabic, or have their preceding vowels immutable. It accordingly embraces all participles in *Kol* (of the form קול, not קול), and those in *Piel* and *Hithpaël*, the form קול (‡84, No. 2), and several others, e. g. קול staff, זמן time, זנב frog, &c.

The following deviations from the Paradigm are to be noted: a) Several nouns take *Paltuth* in the constr. state (as in Parad. V.); e. g. מורא mourning, constr. state מורא; especially with gutturals, as מזב altar, constr. state מזב. b) Before suffixes occur such forms as מורא, מורא from מורא sign, or as קול from קול throat, or as קול. c) In words of one syllable *There* is retained in the plur. absol. as the Paradigm shows; it is also retained in several words which are not monosyllabic, as מורא descendants of the third generation, מורא assemblies.

8. Parad. VIII. embraces nouns which double their final stem-letter when they receive any accession at the end; whether the doubling results from contraction within the stem itself, or is merely euphonic. The vowel before the doubled letter is then short, and the syllable is sharpened (‡27, 1). The preceding syllables, when the word has more than one, are treated as the nature of the syllables requires. E. g. קול camel, plur. קול, קול; קול wheel, plur. קול; קול wheel, plur. קול. Nouns of almost every form are found among those which are inflected according to this Paradigm. Whether a noun belongs here cannot, therefore, be known from its form, though its etymology will generally decide.

Etymology refers to this Paradigm the following classes of nouns, viz: 1) All contracted derivatives of verbs קול (‡ 65, II.), as קול, קול, קול, קול, &c. and primitives which follow the same analogy, as קול sea, קול mountain, קול fire. 2) Contracted forms, like קול singer (for קול, ‡ 19, 2) with suff. קול, קול daughter (for קול) with suff. קול, קול time (for קול), plur. קול and קול. 3) Denominatives, especially *Paleonymic* and *gentile* forms as קול, as קול Jews, though the forms קול, קול foreigners, are at least equally common. 4) Derivatives of the stronger stems (‡84) under the following forms: 19. קול time; 14. קול darkness, קול delight; 15. קול gift, קול plur. קול mountainside; 21. קול red; 26. קול orchard with suff. קול, קול, plur. קול sacred-rites. But there are also words of all these five forms which do not take *Dağhem* in the plural, and those which are here adduced are to be regarded rather as exceptions to the prevailing usage. They are pointed out in the Lexicon.

Before *suffixes* with only vocal *Sh'va* for a union-vowel (as חַיִּים, צַדִּיק), the *Dagesh* may be omitted. The same vowel is generally retained, however, except that in words of the form קָח it is more commonly *Qamets-chataph*.

Puttack before the doubled letter is retained in some words, as כָּח much, plur. כָּחִים; in others it is shortened into *Châreq*, as מִצָּה *misat*, מִצָּה.

9. Parad. IX. embraces derivatives from stems לָח (§ 85, V.) which terminate in חַ; as יָפֵה beautiful, רָעָה *seer*, מִרְאָה *aspect*. Only the changes which affect the final syllable חַ (which is treated very much as in verbs לָח) are peculiar to this Paradigm; the preceding syllables being treated as their own nature requires.

As the ending חַ stands for חֶ (§ 24, 2. Rem. a; and § 75, 1. Rem.), there occur, not unfrequently, singular forms with *suffixes* which have the appearance of the plural; e. g. חֹבֶה thy covering, Is. xiv. 11 (not thy coverings), צֶמֶד thy cattle Is. xxx. 29, מִצָּה thy form Cant. ii. 14, מִצָּה, Dan. i. 15, Gen. xli. 21, מִצָּה his doing 1 Sam. xiv. 4, מִצָּה my cattle, Ex. xvii. 3, and so also perhaps מִצָּה my maker Job xxxv. 10. But with these occur also the forms, in which (as in the Parad.) the חַ falls away, or becomes merged in the union-vowel; as מִצָּה Gen. xxx. 29, מִצָּה Gen. xxxi. 18. In the plural, we find also מִצָּה (from מִצָּה for מִצָּה Part. Paul), Is. xxv. 6.

§94.

VOWEL-CHANGES IN THE FORMATION OF FEMININE NOUNS.

1. The termination חַ (§ 80, 2) appended to a masculine noun affects the tone of the word, and consequently its vowels, in the same manner as the light suffixes beginning with a vowel (see § 92, 2, a). The following are examples of the formation of feminines in the several Paradigms:

Parad. I. חַיִּים, fem. חַיִּים. II. מִצָּה, fem. מִצָּה outgoing. III. גָּדֹל great, fem. גְּדוּלָּה. IV. נִקְמָה, fem. נִקְמָה vengeance. V. זָקֵן old, fem. זָקֵנָה. VI. מֶלֶךְ, fem. מַלְכָּה queen; סֹרֵר, fem. סֹרֵרָה covert; נִיחַ, fem. נִיחָה delight; אָכַל, fem. אָכַלָּה food; יָדָה, fem. יָדָה damsel; מִצָּה, fem. מִצָּה game; לָח (not in use), fem. לָחָה. VII. לָח, fem. לָחָה. VIII. רַב, fem. רַבָּה much; חָק, fem. חָקָה law; מִדָּה, fem. מִדָּה measure. IX. עָדָה, fem. עָדָה end.

2. The ending ת־ shortens the vowel of the preceding syllable in the same manner as ה־ ; * e. g. קִטְרָה and *constr. state* קִטְרָה *crown*; חֶבֶר *fellow, fem. constr. חֶבֶר*. But it also affects the vowel of the final syllable in several ways, so that the termination of the word follows the analogy of the segholate forms; namely,

- a) *Qamets* and *Patach* are both changed to *Seghol*, e. g. זֶהוּ *soul, fem. constr. זֶהוּ*.
- b) *Tsera* in some words is retained, in others is changed to *Seghol*, e. g. חֵמֶס *fem. constr. חֵמֶס* *five*; גֶּדֶר *fem. constr. גֶּדֶר* *wall*.
- c) The firm and very long vowels (י , י , י) are changed to the corresponding mutable vowels, e. g. בוֹשׁ *fem. בֹּשָׁה* *shame*; אַשְׁמֶרֶת *night-watch (also אֶשְׁמֶרֶת)* from the *masc. אֶשְׁמֶרֶת*; גִּבְרָה *mistress (also גִּבְרָה)* from גִּבּוֹר .

Hence, for feminine nouns also, there are three segholate forms, ת־ (for ת־ or ת־), ת־ , and ת־ , corresponding exactly to the forms of masculine nouns in Parad. VI. The same correspondence appears also in their inflection in the singular. The termination ת־ (when the word ends with a guttural) always changes the preceding vowel to *Patach*, e. g. מִיָּד *fem. מִיָּד* *acquaintance*; דַּעַת *fem. דַּעַת* *knowledge*; נֶחֱמָה *rest*, from נָחַם (not in Use).

Rem. 1. An unusual form, ת־ for ת־ , has already been noticed in § 74, *Rem. 3*. Of another kind is the form יָדָה for יָדָה Gen. xvi. 11 Judges xiii. 5, 7 (like מָלָה = מָלָה). As this form, in all the three places where it occurs, stands connected with the 3d pers. *fem. Perfect*, it may in this case have been so uttered with a designed approximation to that *Perfect* form; for with the 3d pers. we find the regular form יָדָה Gen. xvii. 10; *Lev.* vii. 14.

2. When masculines of Parad. VII. receive the termination ת־ they necessarily omit the doubling of their final stem-letter; hence חֶמֶס *constr. חֶמֶס* *five*; אֶדְמָה *reddish, plur. אֶדְמָה*, but *fem. אֶדְמָה*. So בֵּית and בֵּית *door* (from בָּנָה), רֶחַץ *ruddy*, from רָחַץ .

* This is contrary to the general rule (§ 27, 2), since the tone is not thrown forward. But the exception is accounted for by the fact, that this ת־ is a short and firm form of the accented ת־ ; see § 80, 2.

§ 95.

PARADIGMS OF FEMININE NOUNS.

The inflection of these nouns is more simple than that of masculines (§ 92, 5), the addition of the feminine ending having already occasioned as much contraction and shortening of the vowels as is admissible. E. g. from Parad. III. נְדִיָּה; VII. קְטִיָּה; VIII. רִמָּה, טְרָה, הַמָּה. All these feminine forms belong to the single Parad. A. In the plural, there is no distinction made between the *light* and the *grave* suffixes, the former as well as the latter being appended to the *construct state*.

These nouns have only *three* modes of inflection, Parad. A (which is inserted merely for the sake of comparison) having no vowel-changes. A general view of these inflections is presented in the subjoined table, which is followed by the necessary explanations.

	A.		B.	
	(no vowel changes.)			
<i>Sing. absol.</i>	סִסְתָּה (sisseth)	סִסְתָּה (sisseth)	סִסְתָּה (sisseth)	סִסְתָּה (sisseth)
<i>constr.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>light suff.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>grave suff.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>Plur. absol.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>constr.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>with suff.</i>	סִסְתָּה	סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>Dual absol.</i>		סִסְתָּה	סִסְתָּה	סִסְתָּה
<i>constr.</i>		סִסְתָּה	סִסְתָּה	סִסְתָּה
	C.		D.	
<i>Sing. absol.</i>	מִלְכָּה (milkeh)	מִלְכָּה (milkeh)	מִלְכָּה (milkeh)	מִלְכָּה (milkeh)
<i>constr.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>light suff.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>grave suff.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>Plur. absol.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>constr.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>with suff.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>Dual absol.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה
<i>constr.</i>	מִלְכָּה	מִלְכָּה	מִלְכָּה	מִלְכָּה

EXPLANATIONS:

1. To Parad. *B* belong those feminines which have a mutable *Qamets* or *Tseré* before the feminine ending ת־ . E. g. חַסֵּד *end*, עֲצָה *counsel*, צִדְקָה *righteousness*, רַעְיוֹנָה *abomination*. It accordingly embraces the feminine forms of nouns belonging to Parad. II. IV. V. and of several belonging to Parad. IX.

When the *Qamets*, or *Tseré*, is preceded by a half-syllable with vocal *Sh'ea* (§ 26, 4), there is formed, on the falling away of the former, a closed syllable with a short vowel in place of the vocal *Sh'ea*, as shown in the Parad. בְּנֵי־ . In like manner בְּנֵי־ *corpse*, בְּנֵי־ , בְּנֵי־ ; בְּנֵי־ *a wain*, בְּנֵי־ .

Many nouns of this form, however, take in the construct state and before suffixes the coexisting form in ת־ or ת־ (§ 89, 2, b, 194, 2). E. g. מַלְכוּת *kingdom*, *constr. state* מַלְכוּת , with *suff.* מַלְכוּת ; so also תְּכֵנִיחַ *ornament*, תְּכֵנִיחַ ; בְּרִיחַ *family*, בְּרִיחַ .

Qamets is *immutable* in all nouns like בְּרִיחַ , עֲצָה (§ 84, Nos. 25, 28), *constr. state* בְּרִיחַ , עֲצָה . *Tseré* is also *unchangeable* in most verbs of the form אַבְדָה *destruction*, $\text{נָזַחַ$ *plunder* (§ 84, No. 13); but in others it is *mutable*, as in בְּרִיחַ *request* (§ 84, No. 2). The character of the vowel, in each case, is given in the Lexicon.

2. To Parad. *C* belong feminines derived from the *segholate* forms (Parad. VI), to which their inflection also is analogous. As מֶלֶךְ forms מַלְכִים in the *plur. abs.*, so also here a *Qamets* comes before the third radical in the plural; as מַלְכִים *queens*; לְמַדִּים *lambs*, from לָמַד .

Care must be taken not to confound with nouns of this class, those feminines of the same form which are not derived from *segholates*, particularly the derivatives from verbs בָּנִי of the form בְּנֵי־ , whose masculine form is בָּנִי . The first syllable of these nouns is *immutable*, e. g. בְּנֵי־ , בְּנֵי־ .

3. To Parad. *D* belong *segholate* nouns formed by the addition of the feminine ending ת־ (§ 194, 2). These correspond, in the inflection of the singular, to masculine *segholates* (§ 93, Parad. VI). To the examples in the Paradigm may be added, מְכֻסָּה *enclosure*, מְכֻסָּה *letter*, מְכֻסָּה *wages*.

Of the form מְכֻסָּה , which is rare in this class of nouns, מְכֻסָּה *woman*, with *suff.* מְכֻסָּה , would be an example. The same inflection, however, is exhibited by some words ending in ת־ , viz. those in which this ter

mination takes the place of תָּיִת ; e. g. לָבֵט (for לָבֵת) *to beat*, with *suff.* לָבֵטִי ; in like manner לָבֵטִי , לָבֵטִי (from the *mass.* לָבֵט).— מִלְּבֵט takes with suffixes the form מִלְּבֵטִי .

Many nouns of this class borrow their plural from the coexisting form in תָּיִת , תָּיִת (Parad. B); as בִּרְהֵת *capital of a column*, plur. בִּרְהֵתִים ; מִלְּבֵט *ploughshare*, plur. מִלְּבֵטִים ; $\text{תּוֹבָחָה$ *reproof*, plur. תּוֹבָחִים ; אֶסְטֵרֶת *Astarte*, plur. אֶסְטֵרִים .

§96.

LIST OF THE IRREGULAR NOUNS.

1. There are several anomalous forms of inflection, chiefly occurring in single examples only, or at most in very few, which may be best exhibited in an alphabetical list of the words in which they are found. They are the more important, because, as in all languages, the words which they affect are those in most common use.

2. Most of these irregularities of inflection consist in the derivation of the *construct state*, or of the plural, not from the *absolute state* of the singular, but from another wholly different form; precisely similar to what we have seen in the inflection of the irregular verb (§78). Compare $\gamma\upsilon\nu\eta$, $\gamma\upsilon\nu\alpha\iota\chi\acute{o}\varsigma$; $\acute{\upsilon}\delta\omega\varsigma$, $\acute{\upsilon}\delta\alpha\iota\tau\omega\varsigma$.

אָב (as if for אָבֵה from אָבֵה *) *father*; *constr. state* אָבִי , with *suff.* אָבִי (*my father*), אָבִיךָ , אָבִיכֶם , plur. אָבוֹהִי (§87, 4).

אָח *brother*, *constr. state* אָחִי , with *suff.* אָחִי (*my brother*), אָחִיךָ , אָחִיכֶם , plur. *constr. state* אָחִים , אָחִיכֶם . All these forms follow the analogy of verbs לָחַד , as if אָח stood for אָחֵה from אָחֵה . But the plur. *absol.* is אָחִים with *Dag. forte implicitum* (§22, 1), as if from אָחֵה ; hence אָחִי , אָחִיךָ , אָחִיכֶם , &c. For the form אָחֵה (which is always used instead of אָחֵה) see §27, Rem. 2, b.

אֶחָד *one* (for אָחֵד , also with *Dag. forte implicitum*, see §22, 1, and comp. §27, Rem. 2, b), *constr. state* אָחֵד , *fem.* אָחֵדָה for אָחֵדָה *una* (see §19, 2), in *pause* אָחֵד . In one instance, Ez xxxiii. 30, it takes the form אָחֵד (by *apharesis*, §19, 3), as in Chald. and Syr. Plur. אָחֵדִים *some*.

* As these nouns, though primitives, follow the analogy of verbs (§82, 2), it is necessary, in order to understand their inflections, that we should know to which class of irregular verbs they respectively conform.

אחיות *sister* (*contr.* for **אחית**, as if from a masc. **אח** – **אח**) plur. **אחיות**, with *suff.* **אחיותי** (from a *sing.* **אחיה**, *fem.* from **אחי**), also **אחיותיך** (as if from a *sing.* **אחיה**).

איש a man, a softened form of **אָשׁ**, **אִשׁ** (§ 19, 5, Rem.); in the plural it has very seldom **אִשִּׁים**, the usual form being **אֲנָשִׁים** (from **אָשׁ**), *constr.* **אֲנָשֵׁי**. Comp. **אֲנָשׁ**.

אמהות *maid-servant*, plur. (with **ה** as consonant) **אמהות**, **אמהות**. Comp. in Aram. **אֲמָתָא** *fathers*, and similar cases.

אשה *woman* (for **אִשָּׁה**, *fem.* from **אִשׁ**, see **אִשׁ**), *constr.* **אִשָּׁה** (*fem.* from **אִשׁ**, with *e* for *i*); with *suff.* **אִשָּׁתִּי**, **אִשָּׁתְּךָ**, plur. **נָשִׁים**, abbreviated from **אֲנָשִׁים**, *constr.* **נָשֵׁי**.

בֵּית *house* (perhaps a softened form from **בֵּיתָא** (בֵּיתָא), § 19, 5, Rem.), derivative of **בָּנָה** *to build* (like **δομος** from **δέμω**), *constr.* **בֵּית**, plur. **בָּתִּים** *bat-tim* (perhaps a *contr.* of **בֵּיתִים** from another *sing.* **בֵּית** for **בֵּיתָא**, like **בֵּית** for **בֵּיתָא**).

בֶּן *son* (for **בֵּנָה**, from **בָּנָה**), *constr.* **בֶּן**, seldom **בֶּן**, once **בְּנִי** (§ 90, 3, a) Gen. xlix. 11, and **בְּנִי** (§ 90, 3, b) Num. xxiv. 3, 15. With *suff.* **בְּנִי**, **בְּנֵךְ**; plur. **בָּנִים** (as if from **בֶּן**, for **בְּנֵי**), *constr.* **בָּנֵי**.

בַּת *daughter* (for **בֵּתָה**, *fem.* **בֶּן**, comp. § 19, 2), with *suff.* **בַּתִּי** (for **בְּתִי**); plur. **בָּתִּים** (from the *sing.* **בַּתָּה**, comp. **בָּתִּים** *sous*), *constr.* **בָּתֵּי**.

בֶּן *father-in-law*, with *suff.* **בְּתִיקָה**, and **בְּתִיקָה** *mother-in-law*; comp. **אָח** *brother*, and **אִשָּׁה** *sister*.

יָמִים *day*, dual **יָמִים**, but pl. **יָמִים**, **יָמִי** (as if from **יָמִים** for **יָמִים**).

כֵּל *vessel*, plur. **כֵּלִים** (as if from **כֵּל**, **כֵּלָה**).

מַיִם plur., *water* (comp. § 88, 1, Rem. 2), *constr.* **מַיִם**, and also doubled **מַיִמִּים**, with *suff.* **מַיִמִּי**.

עִיר *city*, plur. **עָרִים**, **עָרֵי** (from **עִיר**, which is still found in proper names).

פֶּה *mouth* (for **פִּיָּה**, from the stem **פָּאָה** *to breathe*), *constr.* **פֶּה** (for **פִּיָּה**), with *suff.* **פִּי** *my mouth*, **פִּיָּה**.

רֶאשׁ *head* (for **רִישׁ**), plur. **רִאשִׁים** (for **רִאשִׁים**, § 23, 2).

§ 97.

NUMERALS.—I. CARDINAL NUMBERS.

1. The cardinal numbers from 2 to 10 are substantives with abstract meaning, like *trias*, *decas*, *τέτρες*, though they are also used *adverbially* (§ 120). Only **אֶחָד** *one* (*unus*), *fem.* **אֶחָדָה**

(*una*, see §96), is construed as an adjective. Of the remaining numbers of this series, each has a masculine and a feminine form; properly without any difference of meaning, but so distinguished in the prevailing usage of the language, that the former is construed with *fem.* and the latter with *masc.* nouns. Only in the dual form for *two*, שְׁנַיִם, *fem.* שְׁנֵי, does the gender of the numeral agree with that of the object numbered.

NUMERALS FROM 1 TO 10.

	With <i>masc.</i> nouns.		With <i>fem.</i> nouns.	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	אֶחָד	אֶחָד	אֶחָת	אֶחָת
2.	שְׁנַיִם	שְׁנֵי	שְׁנַיִם	שְׁנֵי
3.	שְׁלֹשָׁה	שְׁלֹשָׁה	שְׁלוֹשׁ	שְׁלוֹשׁ
4.	אַרְבָּעָה	אַרְבָּעָה	אַרְבַּע	אַרְבַּע
5.	חֲמִשָּׁה	חֲמִשָּׁה	חֲמִשׁ	חֲמִשׁ
6.	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ	שֵׁשׁ
7.	שִׁבְעָה	שִׁבְעָה	שִׁבְעַת	שִׁבְעַת
8.	שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶה	—
9.	תְּשֻׁעָה	תְּשֻׁעָה	תְּשֻׁעַ	תְּשֻׁעַ
10.	עֲשָׂרָה	עֲשָׂרָה	עָשָׂר	עָשָׂר †

* Abbreviated from שְׁנַיִם (according to others, for אֶחָד with *Alaph* prothetic, § 19, 4), hence the *Dagheesh* *lone* in the *Ten*.

† The simple numerals are certainly words of very high antiquity. They are essentially the same in all the Semitic languages; and it is here also that the main point of connection is found, for the historical affinity between the Semitic and Indo-Germanic tongues, since the numerals from 1 to 7 in these two families seem, at first view, to have a certain degree of resemblance. Thus, with שֵׁשׁ (which, however, is properly שִׁבְעָה, as the Arab. and Ethiop. show), are compared the Sanscr. *shash*, Zend *esash*, *ṣṣ*, *es*, Old-Slav. *shesht*; with אַרְבָּע, the Sanscr. *aripam*, Zend *aripam*, mod. Pers. *haft*, Gr. *tētra*, Lat. *quatuor*, Germ. *vier*; with שְׁלֹשָׁה (Aram. *shālā*, the Sanscr. *trī*, fem. *trī*, Zend *trī*, fem. *trī*, Gr. *trīs*, Lat. *tres*; with אֶחָד, the Sanscr. *eka*; with חֲמִשָּׁה, the Sanscr. *pantashan*, Gr. *pentē*, Lat. *quinque*; with אַרְבָּע, the Lat. *quatuor*; with שְׁנַיִם (Aram. *shānā*), the Sanscr. *du*, Lat. *du*, &c. But a rigid analysis renders all this apparent accordance doubtful; and there is, on the other side, a far greater probability, that e. g. חֲמִשָּׁה, חֲמִשָּׁה (prop. the fist, the five fingers) as also עֲשָׂרָה (prop. hand, company) are to be referred to the purely Semitic stems חָנָה *to bend, to fold, to double, to repeat*, חָשָׁה *to draw together, to construct* (comp. חָשָׁה, חָשָׁה, &c.), and עָשָׂר *to bind together* (comp. עָשָׂר, עָשָׂר, &c.).

The other Semitic languages exhibit the same peculiarity in the use of the genders of these numerals. This is explained by the supposition, that they were originally *abstract substantives*, like *decus, trias*. As such, they could have both the masculine and feminine form. The latter was the chief form, and hence was used with words of the more prevalent masculine gender; a distinction which usage only could establish.* The exceptions are very rare; e. g. מֵלֶכֶת בָּרִים, Gen. vii. 12, Job i. 4; comp. Ez. vii. 2, Jer. xxxvi. 23.

2. The numbers from 11 to 19 are expressed by adding to the units the numeral *ten* (in the form עָשָׂר *masc.*, עֶשְׂרִי *fem.*), written as separate words and without a conjunction. In such as are of the feminine gender (masculine in form) from *thirteen* onward, the units are in the construct state, which in this case indicates merely a close connection, not the relation of the genitive (§ 116). These numerals have no construct state, and are always construed adverbially.

In the first two of these numerals are some deviations from analogy; the third shows the manner in which the rest are formed.

	<i>Masc.</i>	<i>Fem.</i>
11.	<div> <div>עָשָׂר</div> <div>אַחַד עָשָׂר</div> </div>	<div> <div>עֶשְׂרִי</div> <div>אַחַד עֶשְׂרִי</div> </div>
12.	<div> <div>עָשָׂר</div> <div>שְׁנַיִם עָשָׂר</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שְׁנַיִם עֶשְׂרִי</div> </div>
13.	<div> <div>עָשָׂר</div> <div>שְׁלֹשָׁה עָשָׂר</div> </div>	<div> <div>עֶשְׂרִי</div> <div>שְׁלֹשָׁה עֶשְׂרִי</div> </div>

Rarely, the units take also in the *masc.* the form of the *construct state*, as עָשָׂר עֶשְׂרִי *fifteen*, Judges viii. 10; עָשָׂר שְׁנַיִם *sixteen*, Judges xx. 25.

3. The *tens* from 30 to 90 are expressed by the plural forms of the corresponding units, so that the plural here always means *tenfold*; as עֶשְׂרִים 30, אַרְבָּעִים 40, חֲמִישִׁים 50, שִׁשִּׁים 60, שִׁבְעִים 70,

* In the vulgar dialects of the Arabic, and in the Ethiopic, the feminine form of the numeral is used almost exclusively. This form is used in Hebrew also, when speaking of the number by itself and in the abstract (Gen. ix. 19). We may refer, moreover, to the use of the feminine form for collectives and ideas or multitudes (§ 107, 2).

† The etymology of this word is obscure. H. Jona explains it by עָשָׂר עֶשְׂרִי *ten times*, as it were *ten upon ten*, an expression like *undwrigmal*, but not so suitable here. Moreover, this explanation applies only to the feminine; and yet the masculine is also עָשָׂר עֶשְׂרִי, where עָשָׂר עֶשְׂרִי for עָשָׂר עֶשְׂרִי would be expected, unless we assume an inconsistency of expression. Others explain it: *something conceived beyond ten*, from עָשָׂר *to think*, to conceive.

סָטְנִים 80, חֲמֵשִׁים 90. *Twenty* is expressed by עָשְׂרִים, plur. of עָשֶׂר *ten*.* They are of *common gender*, and have no construct state. When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). Exs. Num. iii. 39; xxvi. 14; 1 Chron. xii. 28; xviii. 5. They are always connected by the conjunction.

The remaining numerals are as follows :

100	מֵאוֹת fem. constr. מֵאוֹת, plur. מֵאוֹת hundreds.
200	מֵאוֹת dual (for מֵאוֹת).
300	שְׁלֹשׁ מֵאוֹת, 400 מֵאוֹת אַרְבַּע, &c.
1000	אֶלֶף, constr. אֶלֶף, plur. אֶלֶף thousands.
2000	אֶלֶף dual.
3000	שְׁלֹשָׁת אֶלֶף, 4000 אַרְבָּעַת אֶלֶף, &c.
10000	רֶבֶב, in later writers רֶבֶב, רֶבֶב } (pr. multitude), plur. רֶבֶבֹת } <i>ten thousands</i> .
20000	רֶבֶבֹת dual.
30000	שְׁלֹשׁ רֶבֶבֹת, 40000 אַרְבַּע רֶבֶבֹת, &c.

Rem. 1. The dual form occurs in some of the units, with the effect of the English *fold*: as מֵאוֹתִים fourfold 2 Sam. xii. 6; שְׁבַעֲלִים sevenfold Gen. iv. 15, 24; Ps. lxxix. 12. The plural מֵאוֹתִים means *some, some few*, and also *the same* (*idem*); עֶשְׂרִים decades (not *decem*), Ez. xviii. 21, 25.

2. The suffixes to numerals, as with other nouns, are properly genitives, though we translate them in the nominative, as שְׁלֹשָׁתֵינוּ *ye three*, prop. *your three*.

§ 98.

NUMERALS.—II. ORDINAL NUMBERS.

The ordinal numbers from 2 to 10 are expressed by the corresponding cardinals with the termination ׀ (186, No. 5), in addition to which another ׀ is commonly inserted in the final syllable. They are as follows: שְׁנִי, שְׁלִישִׁי, רִבְיָוִי, אַרְבָּעִי, חֲמִישִׁי, שְׁשִׁי, שְׁבִיעִי, חֲמִישִׁי, עֲשָׂרִי. The ordinal *first* is

* The plural *forms* עֶשְׂרִים, עֶשְׂרִים, עֶשְׂרִים, from the singular עָשֶׂר, עָשֶׂר, take in the absolute state the shortened form, which, in other words of this class, appears first in the construct state. Any *ay* would require עֶשְׂרִים, עֶשְׂרִים.

expressed by וְהָיָה (for וְהָיָה , from הָיָה *head, beginning*, with the termination וְ (§ 86, No. 4). The feminine forms have the termination וְהָיָה , more rarely וְהָיָה , and are employed also for the expression of numerical parts, as $\text{וְהָיָה חֲמִישִׁית}$ *fifth part*, וְהָיָה עֲשָׂרִית *tenth part*; in which sense are also used such forms as $\text{וְהָיָה חֲמִישִׁית}$ *fifth part*, וְהָיָה רְבִיעִית *fourth part*.

For the manner of expressing other relations of number, for which the Hebrew has no appropriate forms, see *Syntax*, § 120.

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Mich '89.

CHAPTER IV.

OF THE PARTICLES.

§ 99.

GENERAL VIEW.

1. THE particles, which in general are signs of the subordinate relations of speech, expressing the close connection of words with one another, and the mutual relation of sentences and clauses, are most of them borrowed or derived forms from the noun, and in part also from the pronoun and verb (§ 30, 4). Very few of them can be regarded, with certainty, as primitive.

2. Of those which are not primitive, the origin is threefold : 1) they are *borrowed* from other parts of speech ; i. e. certain forms of the verb, noun, or pronoun, are employed as particles, retaining more or less of their original signification, like the Lat. *verum, causa*, and the Eng. *cave, here, fain* ; 2) they are *derived* from other parts of speech, either a) by the *addition of formative syllables*, like וְהָיָה *by day* from וְהָיָה (§ 100, 3), or most commonly b) by *abbreviation* occasioned by the frequent use of these words. This abbreviation is effected in various ways ; and in many of the forms resulting from it, the original one can no longer be recognized ; e. g. וְהָיָה *only* (prop. *certainly, certe*) for וְהָיָה .

Compare in German *gegen* from *gegen*, *Gegen* ; *seit* from *Seite* ; *weil* (orig. a particle of time like the Eng. *while*) from *Weile* ; in English *since* (old Eng. *sithence*), *till* contr. from *to while*.

Such words suffer still greater changes in the Greek and Latin languages, and in those derived from the Latin; e. g. *ab*, *a*; *ex*, *e*; *int* *Fr.* *à*; *ant*, *Fr.* *en*, *Ital.* *o*; *super*, *Ital.* *su*.*

In some instances the particle has been so much abbreviated, that it has lost its character as an independent word, having dwindled away to a single consonant *prefixed* to the following word (like the preformatives of the Imperfect, § 47, 1, 2); e. g. ל from לֵךְ (§ 102).

That this reduction of a whole word to a single letter belongs actually to the history of the language, in its process of formation, is evident from the fact, that in the later Hebrew and the Aramaean (that is, in the progressive history of the Semitic stock), such abbreviations become greater and more frequent. Thus the shortening of לֵךְ to ל and even to ל , becomes more and more common in some of the latest books of the Old Testament, and afterwards in the Rabbinic writings, nearly supplanting the full form; from לֵךְ of the Biblical Chaldaean comes the later form ל ; the modern Arabic has, e. g., *hallaq* (now) from *hallaqa*, *laka* (wherefore?) from *li-ayyaleh*, and many others. This is shown also by the above analogies from the western tongues. Such, indeed, is the natural progress of all languages. The use of the simplest particles belongs, however, to the earliest epochs of the Hebrew language; at least to the oldest of its instruments that have come down to us.

It is not strange that the derivation of these particles, which often differ widely from the original form, should sometimes be obscure. This is the case, however, with but few of them; and, in regard to these, there is at least the general probability of a similar derivation.

3. Less frequently, particles are formed by *composition*; as מִדָּעָה *wherefore?* for מִן־דָּעָה *how taught?* i. e. *qua ratione ductus?* comp. *xi* *quidā*; בְּצֵדָה *besides*, from בְּל and צָדָה ; מִלְּפָנֶיהָ *from above*, from מִן , לֵב , פָּנֶיהָ .

Much frequent is the combination of two or more words without contraction; as $\text{כִּי־לֵב־בָּרָא־לָהֶם}$, $\text{כִּי־אֵל־בָּרָא־לָהֶם}$.

§ 100.

ADVERBS.

1. As primitive adverbs, may be regarded the negative אֵין , and perhaps some particles of place and time, as שָׁם *there*, כֵּן *then*.

* Even short phrases are contracted to one word, e. g. *foramen* from *fora* *ait* *an*, *Fr.* *perforé*. In the Chinese, most of the particles are verbs or nouns; e. g. *ih* *to give*, employed as a sign of the dative; *h* *to make use of*, hence *for*; *ai*, *the interior*, hence *in*.

So at least we may regard them, for the immediate stand-point of grammar, though a reference to still other roots, particularly the pre-minimal, is possible.

2. Examples of other parts of speech, which, without any change of form, are used *adverbially*, are :

a) Substantives with prepositions ; e. g. לְלַיְלָה (*with night*), *very, greatly* ; לְבַד *alone* (prop. *à part*), with suff. לְבַדִּי *I alone* ; לְפָנַי *within* ; כְּאַחַד (*as one*), *together*.

b) Substantives in the accusative (the *casus adverbialis* at the Semites, § 118), comp. $\tau\eta\nu\ \acute{\epsilon}\rho\alpha\zeta\eta\nu$. Exa. לְלַיְלָה (*night*), *very, greatly* ; לְעֵת (*cessation*) *no more* ; לְהַיּוֹם (*this day*), *to-day* ; לְיִחְדָּם (*union*), *together*. Many of these substantives very seldom exhibit their original signification as nouns, e. g. לְעֵת and plur. לְעֵתוֹת (*circuit*), *around* ; others have wholly lost it, as לְעֵת (*length*), *long ago* ; לְעֵת (*repetition*), *yet again, farther, longer*.

c) Adjectives, especially in the feminine (answering to the neuter), as לְעֵת *recte, ita* (prop. *rectum*), לְעֵת (*primum*), *at first, formerly*, לְעֵת and לְעֵת (*multum*), *much, enough*, לְעֵת *wonderfully* (prop. *mirabilibus, sc. modis*), לְעֵת *the second time*, לְעֵת *Jewish*, i. e. *in the Jewish language*.

d) Verbs in the *Infinitive absolute*, especially in *Hiphil*, which are also to be regarded as accusatives (§ 131, 2) ; e. g. לְעֵת (prop. *multum faciendo*), *much*.

e) Pronouns, as הֵנָּה (prop. *this (place)*) = *at this place, here*.

For a list of the most usual adverbs, arranged according to their signification, see § 143.

3. Some adverbs have been formed by the addition of the formative-syllable לְ to substantives ; as לְעֵת and לְעֵת *truly*, from עֵת *truth* ; לְעֵת (*gratiarum causa*), *gratis, in vain* (from עֵת) ; לְעֵת *vainly, frustra* ; לְעֵת *by day*, from עֵת . Comp. also לְעֵת for לְעֵת *in a twinkling*, from עֵת *twinkling*.

The termination לְ occurs also in the formation of substantives, e. g. לְעֵת *ladder* (from עֵת) ; and hence those adverbs may be regarded as denominative more used adverbially, לְ and לְ being לְ and לְ (§ 84, No. 15) ; comp. לְעֵת = לְעֵת *random, longer*. But more probably, לְ is an absolute plur. ending of the noun (§ 87, 1, d), and these adverbs are properly nouns in the accus. plur. ; hence, לְעֵת like לְעֵת used adverbially Pa. VIII. 2, לְעֵת like the Lat. *gratis*, i. e. *gratis*.

4. Adverbs formed by the abbreviation or truncation of longer words ; such, for example, as לְעֵת *only* (prop. an affirmative parti-

cle, *certainly*, from כִּן, Chald. כִּן, כִּן), and especially the interrogative כִּי, e. g. אֲנִי נֹכַח? כִּי נֹכַח? *num etiam?* which originated in the more full form כִּי, Deut. xxxii. 6.

Punctuation of כִּי interrogative: 1) It has usually *Chateph-Patach*, as אֲנִי אֶתְּנֶה לָּךְ *hast thou set?* (see the examples in § 102, 2); 2) Before a letter with *Sh'va*, it has commonly *Patach* followed by *Daghes forte* (like the article), as כִּי Gen. xvii. 17, xviii. 21, xxxvii. 32, and once without this condition, viz. כִּי in Lev. x. 19; 3) Before a guttural it takes *Patach* (with *Daghes f. implicitum*), כִּי shall I go? כִּי אֶתְּנֶה לָּךְ *num tu?* 4) But before a guttural with *Qamets*, it takes *Seghol*, as כִּי אֶתְּנֶה לָּךְ *num tu?* Its place is always at the beginning of the clause.

5. Certain adverbs, which include a verbal idea, take also the *pronominal suffixes*, and generally in the same form as verbs, particularly with *Nun* (§ 58, 4). E. g. הֵוא *he (is) existing*; אֵין *I (am) not*, אֵין *he (is) not*; עֵין *he (is) still*; הֵן *where (is) he?* The same is true of כִּי and הִנֵּה *behold!* (prop. *here, here is*), with suffixes; as הֵן, in pause הֵן and הֵן, *behold me*; הֵן, הֵן, הֵן, in pause הֵן and הֵן; הֵן.

§ 101.

PREPOSITIONS.

1. Most of the words which, in the usage of the language, appear as prepositions, were originally—

- a) Substantives in the *accusative case* and in the *construct state*, the noun governed by them being properly in the *genitive*, which is actually expressed in Arabic by the genitive ending. Compare in Eng. *in stead of*, in Latin *hujus rei causa*.* Exs. הֵן (*hindler part** [*rear*]), *behind, after*; לְ (*side**), *at the side of, by*; בֵּין (*intermediate space, midst**), *between*; מֵן, מֵן (*interval of space, distantia*), *behind, about*; מֵן (*removal, want*), *without, besides*; מֵן (*object*), *on account of*; מֵן *before, over against*; מֵן (*part*), *from, out of*; מֵן (*that which is before*), *before, over against*; מֵן (*progress, duration**), *during, until*; מֵן (*upper part [space above]*),

* The original signification of the noun is enclosed in parentheses, and marked with an asterisk if it is still in use. On the like usage in other languages, see W. von Humboldt über die Kawi Sprache, Bd. III. S. 621.

upon, over; בין (connection, also בין , בין), with; תחת (under part* [space beneath]), under, in place of.

- b) Substantives in the construct state with prepositions (spec. the inseparable); as לפני (in face of), before; אחרי , אחרי (after the month, i. e. the command*), according to; בגלל (in the matter), on account of, למנוח (for the purpose), on account of.

2. Substantives used as adverbs very readily take, in this manner, the construction of prepositions. E. g. לפני , לפני , לפני (in the want of), without; לפני (in the continuing of), during; לפני , לפני (for the need), for, according to.

§ 102.

PREFIX PREPOSITIONS.

1. Of the prepositions given in the preceding section, בן is frequently written as a *prefix*, yet without wholly losing its *Nun*, which is represented by a *Daghesh forte* in the following letter, as בן from the forest.

The different forms of this preposition are used as follows. a) The full and independent form בן is employed chiefly before the article, as בן בן ; but also, especially, before the feebler letters, as בן בן Jer. xlv. 18, בן בן 1 Chr. v. 18, and elsewhere in the later books (as in Syriac). There is besides a poetic form בן (comp. § 90, 3, a). b) Most frequent is the form בן , viz. as a *prefix* with *Daghesh forte* in the following letter, which can be omitted only when the letter has *Sh'va* (§ 20, 3, b). Before gutturals this becomes בן (§ 22, 1), e. g. בן , בן , and also בן before בן , as בן , בן Gen. xiv. 23.

2. There are also three other prepositions, the most common in the language, which have been reduced by abbreviation (§ 99, 2) to a single prefix consonant, with the slightest vowel (*Sh'va*): namely,

- בן in, at, on, with (from בן , בן).
- בן towards, to (from בן).
- בן like, as, according to (from בן)*.

* The derivation of בן immediately from בן , and more remotely from a stem meaning *appropriation*, *adversus* (Heb. and Aram. בן , בן *adversus*, *adversus*; Aram. בן *adversus*) is beyond question. On the derivation of בן from בן , in Aram. also בן , prop. in the same, hence in (not from בן between) see *Glossaria* Mas. Lex. art. בן , Note — the end. The signification of בן (from בן) is properly *my, doubled* בן — בן —

The pointing of these prefixes is as follows:

a) They have properly simple *Sâ'ra*, which is varied, however, according to § 28, 1, 2, e. g. *לְפֵרִי* *to fruit*, *בְּאַרְיָה* *as a lion*; and before feeble letters according to § 23, 2 and § 24, 1, a, e. g. *לְאַחֵר* for *לְאַחֵר*, *לְיָדָה*.

b) Before the article they usually displace the *ו* and take its pointing, as *בַּגֶּן* for *בְּגֶן* *in the garden*. See § 35, Rem. 2.

c) Immediately before the tone-syllable, in monosyllabic or dissyllabic words with the tone on the penultima, they also take *Qamets* (*Protonic*, § 26, 3); not always, however, but only in the following cases:

α) before infinitives of the above-mentioned form, as *לְתֵּן* *to give*, *לְדַן* *to judge*, *לְשַׁבֵּר* *to bear*, except when the *Inf.* is followed by another word as its subject or object § 133, as *שֶׁבַרְךָ* Num. viii. 19, *שֶׁבַרְךָ* Judges xi. 26; β) before many pronominal forms, as *בָּנוּ*, *לָנוּ*, *בָּנוּ*, *לָנוּ*, *בָּנוּ*, *לָנוּ* *like these*; particularly *בָּנוּ*, *לָנוּ*, *בָּנוּ*, and *בָּנוּ*, *לָנוּ*, *בָּנוּ* (see § 103, 2); γ) when such a word is closely connected with the foregoing one, and is thereby separated from the one following, e. g. *מִן* *mouth to mouth* 2 Kings x. 21, *בֵּין* *between water and water* Gen. i. 6; especially at the end of a clause, as in the instructive example Deut. xvii. 8;

likewise *לְעוֹלָם* *to eternity*, but *לְעוֹלָם וָעוֹלָם* *to all eternity*, Is. xxxiv. 10.

d) To the interrogative *מַה* they are very closely joined by *Patach* and *Daghesh forte*; as *בְּמַה* *by what?* *כְּמַה* *how much?* *לְמַה* (*Miltl*) *for what?* *why?* Comp. the *Vae* consecutive of the Imperfect (§ 49, 2). Before gutturals, *לְמַה* (*Mitra*) is used for the latter.

Rem. The word *לְמַה*, which has not its own original vowels (probably *לְמַה*) but those of *לְמַה* (see the word in the Lexicon), takes prefixes also after the manner of the latter; as *לְמַה*, *לְמַה*, *לְמַה*, because these were to be read *לְמַה*, *לְמַה*, *לְמַה*.

§ 103.

PREPOSITIONS WITH SUFFIXES, AND IN THE PLURAL FORM.

1. The prepositions being originally nouns (§ 101), they follow the analogy of the noun in their connection with pronouns; i. e. they take the nominal form of the suffix (§ 91, 1, 2), as *לְיָדָה* (prop. *my side*) *by me*, *לְיָדָה* (my vicinity) *with me*, *לְיָדָה* (my place) *instead of me*, like *mea causa*, *on account of me*.

Rem. 1. The preposition *עִם* *at* (*apud*), *עִם* (*from עִם*), is distinguished from *עִם*, the sign of the definite accusative (§ 117, 2), when they take suffixes, by the difference of pointing. The former has, e. g., *עִם*, *עִם*, *עִם*, while the latter retains its original *e* before most of the persons, as *עִם* *me*, *עִם*, *עִם*, *עִם* *thee*, *עִם* *him*, *עִם* *her*, *עִם* *us*, *עִם*, *עִם* *you*, *עִם* and *עִם* *them*. But in the later books, especially in the books of Kings and in Jeremiah and Ezekiel, are found *עִם*, *עִם* inaccusatively formed from *עִם* *with*.

2. The preposition **עַל** with takes *Qamets* before **אֲנִי** and **אַתָּה**, by which the doubling of the *Mem* is made more audible, as **עַל־אֲנִי**, **עַל־אַתָּה**. In the first person, besides **עַל־אֲנִי** is found **עָלַי**.

3. It is but seldom that verbal suffixes are attached to prepositions, as **מֵתַחַת** 2 Sam. xxii. 37, 40, 48 (for which **מֵתַחַת־י** occurs in Ps. xviii. 37, 40, 48), **מֵתַחַת־י** Gen. ii. 21, and **מֵתַחַת־י** Ps. cxxxix. 11 (here in order to rhyme with **יְשַׁעְיָהוּ**). We may, however, explain this form of the suffix here, as expressing a direction *whither*; namely in 2 Sam. above quoted, **מֵתַחַת־י** [coming or brought] *under me, place whither* (together with **מֵתַחַת־י** [being] *under me, place where*), **מֵתַחַת־י** *into its place* ("he put flesh into its place"), **מֵתַחַת־י** *around about me*.

2. When pronominal suffixes are attached to the prefix prepositions (§ 102), there is a tendency in some cases, especially with the shorter suffixes, to lengthen the preposition in order to give it more body and support. This is at least apparent in **אֶל** and **בְּ** with a full vowel, for **אֶל**, **בְּ** (§ 102, 1, c); to **אֶל** is appended the syllable **וֹ**, and **בְּ** is lengthened into **בֹּ** (prop. *a parte, on the part of* —).

a) **אֶל** with suffixes :

	<i>Sing.</i>		<i>Plur.</i>
1	אֵלַי to me.		אֵלַיְךָ to us.
2	מֵיְךָ , אֵלַיְךָ , in pause אֵלַיְךָ	to thee.	אֵלַיְכֶם
	אֵלַיְךָ		אֵלַיְכֶם , אֵלַיְכֶם
3	מֵיְךָ to him.		אֵלַיְכֶם , אֵלַיְכֶם , poet. אֵלַיְכֶם
	אֵלַיְךָ to her.		אֵלַיְכֶם

אֶל takes suffixes in the same manner, except that with the 3d pers. plur. the forms are **אֵלָיו**, **אֵלָיו**, fem. **אֵלָיו**.

* It has often been asserted, that the form **אֵלַי** stands also for the sing. **אֵלַי**. For this various explanations have been sought: something analogous may certainly be found in the form **אֵלַיְכֶם** used for **אֵלַיְכֶם** (§ 47, Item 3). But, in fact, **אֵלַי** is so used only with reference to collectives; see Gen. ix. 26 (in reference to Sem = the Semites), Ps. xviii. 8; Isaii. 10 (in reference to the people), Is. xlv. 16 (in reference to **אֵלַי**, **אֵלַי**, which the Seventy have rendered *Genl*), Is. i. 8 (in reference to the foregoing **אֵלַי** *his generation*, i. e. He and his contemporaries).

The same is true of **אֵלַיְכֶם** for **אֵלַיְכֶם**; see Job xx. 23 (in reference to the majesty men, who in the whole representation, vs. 8-26, is a collective,—nay, it begins v. 8 with the plural **אֵלַיְכֶם**), and xxvii. 23 (comp. at the beginning, v. 15 **אֵלַיְכֶם**). More strange is **אֵלַיְכֶם** Job xiii. 3 in reference to **אֵלַי** men (*human*) but this also is undoubtedly collective.

† Not **אֵלַי**, which signifies *therefore*.

b) ל with suffixes :

	Sing.	Plur.
1	לִּי as I.	לָנוּ as we.
2	$\left. \begin{array}{l} m. \text{ לָךְ} \\ f. \text{ לְךָ} \end{array} \right\}$ as thou.	$\left. \begin{array}{l} \text{לָכֶם, seldom} \\ \text{לְכֶם} \end{array} \right\}$ as ye.
3	$\left. \begin{array}{l} m. \text{ לוֹ} \\ f. \text{ לָהּ} \end{array} \right\}$ as he. as she.	$\left. \begin{array}{l} \text{לָהֶם,} \\ \text{לְהֶם} \end{array} \right\}$ as they.

c) מִן with suffixes :

	Sing.	Plur.
1	מִי , poet. מִנִּי , מִנִּי from me.	מִנֵּנוּ from us.
2	$\left. \begin{array}{l} m. \text{ מִכָּךְ, in pause} \\ f. \text{ מִכָּךְ} \end{array} \right\}$ from thee.	$\left. \begin{array}{l} \text{מִכֶּם} \\ \text{מִכֶּן} \end{array} \right\}$ from you.
3	$\left. \begin{array}{l} m. \text{ מִשָּׁמַיִם, poet.} \\ f. \text{ מִשָּׁמַיִם} \end{array} \right\}$ from him. from her.	$\left. \begin{array}{l} \text{מִשָּׁמַיִם, poet.} \\ \text{מִשָּׁמַיִם} \end{array} \right\}$ from them.

The syllable מִן in מִי (in Arabic مِنْ = Heb. מִן what, prop. according to what I, *for* as I) is in poetry appended to the simple prefixes לִּי , לָךְ , לוֹ , even without suffixes, so that לִּי־מִן , לָךְ־מִן , לוֹ־מִן appear again as independent words. In this case, poetry distinguishes itself from prose by the longer forms; but in the case of מִן it has adopted the shorter ones, resembling those of the Syriac.

In the table of מִן with suffixes, מִשָּׁמַיִם from him is contracted from מִן־שָׁמַיִם (according to § 12, 2, *extr.*), and coincides in form with מִנֵּנוּ from us, which comes from מִן־נָנוּ . The Palestinian grammarians proposed to distinguish the latter by writing it מִנֵּנוּ , which Ibn Ezra justly censures. The form מִשָּׁמַיִם is always written without *Mappiq*, and comes from מִשָּׁמַיִם .

3. Many prepositions, especially those which express relations of space and time, are properly plural nouns, like the Germ. *wegen* [and the Eng. *besides*]. For the ground of this, see § 108, 2, a.† They occur (some of them exclusively, while others have also the singular) in the plural construct state, or in connection with those forms of the suffixes which belong to plural nouns (§ 91, 2). These are :

* The use of לִּי for לִּי־מִן , in this case, is merely euphonic.

† Some of these words, which come from stems לָזַק , namely לָזַק , לָזַק , לָזַק , might indeed be referred to singular forms, as לָזַק , לָזַק , לָזַק ; but the analogy of the others makes it more probable that these are also to be regarded as plurals. Comp. the plural forms לָזַק from לָזַק ; לָזַק , לָזַק , &c. from לָזַק .

אחרי, more frequently אַחֲרָי (prop. *space behind, rear*), *behind*, with *suff.* always אַחֲרַי *behind me*, אַחֲרֶיךָ *behind thee*, אַחֲרֵינוּ, &c.

אל, poet. also אֶל (*regions, directions*), *towards, to*, with *suff.* always אֵלַי *to me*, אֵלֶיךָ, אֵלֵינוּ, אֵלֵיכֶם.

בין (*interval of space*), *between*, with *suff.* בֵּינִי, בֵּינָה, but also בֵּינֵנוּ, בֵּינֵיכֶם, בֵּינֵיהֶם (from בִּינָה, בִּינָה, *intervals*).

מן *from, out of*, seldom מִנִּי (*plur. constr. state*), Is. xxx. 11

עד (*progress, duration, from עֲדָה*) *as far as, unto*, plur. (poet.) עֲדֵי, but with *suff.* עָדַי, עָדֶיךָ, עָדֵינוּ, עָדֵיכֶם (the last also with *Qumets*).

על *upon, over, constr. state of עָלָא* that which is *above* (from עָלָה *to go up*), plur. (poet.) עָלֵי, but with *suff.* also in prose עָלַי, עָלֶיךָ, עָלֵינוּ, עָלֵיכֶם, for which עָלֵינוּ is also frequent in poetry.

תחת (*under* (prop. *that which is beneath*), with *suff.* in the plural תַּחְתֵּי, תַּחְתֶּיךָ, תַּחְתֵּינוּ, but also in the singular תַּחְתֶּם.

§ 104.

CONJUNCTIONS.

1. Conjunctions serve to connect words and sentences, and to express their relation to each other. Most of them were originally other parts of speech, viz.

a) Pronouns, as וְ as *that, because, for*, the former being at the same time the common *relative pronoun*, the latter also derived from a pronominal stem (§ 36).

b) Adverbs, as אֵל (not), *that not*, אֵם (num?), *if*. Also adverbs with prepositions; e. g. בְּעוֹרֵם (*in the not yet*), *before that*; or with a conjunction added, as וְ אֵם *there is added that* = *much less or much more*.

c) Prepositions which are fitted by the addition of the conjunctions וְ and כִּי to show the connection between propositions; e. g. לְפָנֶי אֲשֶׁר *because* (from לְפָנֶי *an account of*), *prop. on this account, that*, אַחֲרֵי אֲשֶׁר *after that*, כְּאֲשֶׁר *according as*, לְפָנֶי וְ and לְפָנֶי אֲשֶׁר (*in consequence, that*), *for the reason that, because*. The preposition may still be employed in this manner, even when the conjunction is omitted; e. g. לְפָנֶי (for אֲשֶׁר) *because*, לְפָנֶי (for לְפָנֶי אֲשֶׁר) *on this account that, because*.

In like manner, all prepositions before the infinitive may be translated by conjunctions with the finite verb (§ 132, 2).

2. Even those words which are no longer in use except as conjunctions, seem to have belonged originally to other parts of speech, particularly the noun, and they generally betray their affinity with verbal roots. Exs. **רָצָה** (prop. *desire, choice*, from **רָצָה** *to desire*, comp. Prov. xxxi. 4) or, like *vel, ve*, kindred with *velle*; **פָּרַט** (a *turning away*, from **פָּרַט**) *that not*. Even the only prefix conjunction **וְ** *and*, must perhaps acknowledge relationship with **וְ** *a binding or fastening, a nail*.

The pointing of **וְ** is in several respects analogous with that of the prefix prepositions **וְ**, **וְ**, **וְ** (§ 102, 2); but it has also, as a feeble letter, some peculiarities.

- a) It has commonly a simple *Shewa* (**וְ**).
- b) Before words whose first consonant has simple *Shewa* (excepting the case c), the *Vav* is sounded **וְ**; as **וְכָל** *and to all*. It is also sounded thus (with the exception of the case d) before its cognate letters, the labials **בּ**, **בֶּ**, **בִּ**, as **וְבָרַךְ**; and even before a *Chateph* (under letters not guttural), as **וְיָצָא** Gen. ii. 12.
- c) Before **וְ** the *Vav* takes *Chireq*, e. g. **וְיָצָא** (for **וְיָצָא**, comp. § 28, 1, and § 24, 1, d); before **וְ** and **וְ** it takes *Chireq* and *Seghol*, as **וְיָצָא** Jos. viii. 4, and **וְיָצָא** Gen. xx. 7 (comp. § 63, Rem. 5).
- d) Immediately before the tone-syllable, it often takes *Qametz*, like **וְ**, **וְ**, and with similar limitations (§ 102, 2, c); especially when words are connected in pairs, as **וְיָצָא** Gen. i. 2, **וְיָצָא** viii. 22, but chiefly at the end of a short clause, hence **וְיָצָא** Gen. vii. 13, **וְיָצָא** Kings xxi. 10. But the case is different, when it stands in close connection with words following, as **וְיָצָא** Ps. lxxii. 5; and hence, especially, with certain monosyllabic words, whose nature it is to attach themselves to that which follows; so always, **וְיָצָא**, **וְיָצָא**, **וְיָצָא**, **וְיָצָא** and the like.

§ 105.

INTERJECTIONS.

1. Among the interjections, there are several which are merely natural sounds expressed in writing, as **וְיָצָא**, **וְיָצָא** *ah!* **וְיָצָא**, **וְיָצָא** *ho!* **וְיָצָא** *aha!*

2. Most of them, however, like the other particles, were borrowed from other parts of speech, which, in animated discourse, gradually came to be used as interjections; as **וְיָצָא** or **וְיָצָא** *behold!* (prop. *look*); **וְיָצָא**, plur. **וְיָצָא** (prop. *give*, Imp. from **וְיָצָא**) for *age, agite, come on!* **וְיָצָא**, **וְיָצָא** (prop. *go*), in the same sense; * **וְיָצָא**

* **וְיָצָא** and **וְיָצָא** are also used, in this form, with the feminine and with the plural; a proof that they have wholly taken the nature of interjections.

far be it! prop. *ad profana!* 𐤒 (perhaps for 𐤒𐤕 *entreaty*), *I beseech, hear me*; 𐤍 (up! come on! in Æthiop. an imp. *go to! come on!*), *pray now!* a particle of incitement and entreaty (always subjoined).*

* The particle 𐤍 serves for the expression of various shades of meaning, which are exhibited in different places in the Syntax. A brief view only is given here. It stands a) after the *Imp.* in command as well as *entreaty* (§ 120, 1, Rem.); b) with the *Imp.* as well the first as the third person (§ 127, 2, b, and § 128, 1); c) once with the *Perf.* (§ 126, 4, Note); d) with various particles, as 𐤍 𐤕𐤕𐤕 *behold now*; particularly with conjunctions, as 𐤍 𐤁𐤍 *ne quæo*, and 𐤍 𐤕𐤕𐤕 *if now, etiam, if* with a courteous or modest limitation—In courtly language, these particles are heaped together in every way; Gen. xviii. 3, xix. 7, 8, 19, 2, 17.

PART THIRD.

SYNTAX.

CHAPTER I.

SYNTAX OF THE NOUN.

§ 106.

RELATION OF THE SUBSTANTIVE TO THE ADJECTIVE.—OF THE ABSTRACT TO THE CONCRETE.

IN the Hebrew language, there is a want of adjectives in proportion to the substantives, and some classes of adjectives (e. g. those of *material*) are almost wholly wanting.* This deficiency is supplied by substantives, and especially in the following ways :

1. The substantive employed to express some quality in another is placed after it in the genitive. So constantly in designating the material of which a thing is made, e. g. כְּלֵי כֶסֶף *vessels of silver* = *silver vessels* ; אֲרוֹן עֵץ *ark of wood* = *wooden ark*, like *des vases d'or* ; in like manner אֲדָמָה עוֹלָמִית *an eternal possession*, Gen. xvii. 8, אֲנָשִׁים מְעַט *men of number*, i. e. *few men* Gen. xxiv. 30, אֶבֶן יָקָר *a precious stone* Prov. xvii. 8. This construction was also employed, even in cases where the language supplies an adjective ; e. g. בְּגָדֵי קֹדֶשׁ *the holy garments*, Ex. xxix. 29. *Comp. un homme de bien.*

Rev. 1. Less frequently, the substantive which expresses a quality in another is followed by it in the genitive ; as בְּחֹרֵת הַבָּתָּרִים *the choice of thy valleys*, i. e. *thy choicest valleys*, Is. xxii. 7, comp. xvii. 4, xxxvii. 24 ; Gen. xxiii. 6 ; Ex. xv. 4. But with the substantive כֻּל (the) *whole*, for *all of, all, this* is the usual construction (see § 111, 1. Rem.).

The place of an adjective, when it would be predicate of the sentence, is sometimes supplied directly by the substantive ; e. g. Gen. i. 2 *and the earth was desolation and emptiness* ; Job iii. 4, *let that day be*

* There are a few adjectives of this kind formed after the manner of passive participles, as עֵץ עֹדֵר *of cedar*, בְּרֹזֵץ *of brass*, comp. *uncatus* (*wedge-formed*).

darkness; Ps. xxxv. 6, lxxxviii. 19, cx. 3, Is. v. 12, Job xiii. 2, xvi. 13. More seldom the substantive takes a preposition; as in Ps. xxix. 4, the voice of Jehovah is רָעַם with power, for powerful.

2. Adjectives which denote a property, quality, or habit where they would stand by themselves as substantives, are often expressed in Hebrew by a periphrasis, in which an abstract noun designating the attribute is preceded by one of the following nouns denoting its subject; viz.

a) By אִישׁ *man*, e. g. אִישׁ דָּבָרִים an eloquent man, Ex. iv. 10; אִישׁ חָכָם a wise man, Prov. xxiv. 5. b) By בָּשָׂל *master, possessor*, e. g. בָּשָׂל הָאֵרֶץ hairy, 2 Kings i. 8; בָּשָׂל הַחֲלֹמִים the dreamer, Gen. xxvii. 19. c) By בִּתּוּלָה *son* and בִּתּוּלָה *daughter*, e. g. בִּתּוּלָה אֶתְנָח a valiant man, 1 Kings i. 52; אֲנִי בִּתּוּלָה an inhabitant of the East, Gen. xxix. 1; אֲנִי בִּתּוּלָה one year old, Ex. xii. 5; אֲנִי בִּתּוּלָה doomed to death, 1 Sam. xx. 31; אֲנִי בִּתּוּלָה a worthless woman, 1 Sam. i. 16.

It is a bolder construction, and found only in poetry, when the abstract is used directly for the concrete, as בִּתּוּלָה worthlessness, for worthless, like *seclus* for *eccelestissimus*; and at the same time for the plural, as בָּשָׂל for *boarsmen*, Is. xxi. 17, אֶתְנָח for *harvesters*, xvii. 5. On this, as a common characteristic of language, see § 83, Rem. 1.

Rem. That, on the contrary, forms of adjectives and concretes often take the abstract signification, especially in the Feminine, has been shown in § 54; comp. § 107, 3, b.

We may here remark also, that the poets employ certain *epitheta urgantia* (which are at the same time *perpetua*) alone without the substantive; e. g. אֶתְנָח the Strong, i. e. God; אֶתְנָח the strong, i. e. the bullock, in Jeremiah the horse; הַמֶּלֶךְ the Majestic, August, = the Prince; אֶתְנָח pallid (i. e. *leue*). In Arabic this is yet far more common. Comp. *merim* for *cinus*, *ayyā* i. e. the sea *Odyss.* i, 97.

§ 107.

USE OF THE GENDERS.

Whether the Hebrew regarded a substantive as feminine is known partly from the feminine ending (§ 80, 1, 2), partly from its construction with a feminine predicate, and in most cases, though there are many exceptions (§ 87, 4), from the feminine plural form. We are now to show in what manner the designation of gender was employed.

1. The most natural use of it was with reference to the physical distinction of sex in men and beasts, but with several gradations, according as this natural distinction is more or less strongly indicated. The principal cases are the following; viz.

a) when the male and female are designated by entirely different words, and the latter, of course, requires no feminine ending, as *father*, *mother*, in Heb. **אב**, **אם**; **אב** *ram*, **אמה** *ewe*, **אשה** *she-ass*; b) when the female is designated by the addition of the feminine ending, as **אח** *brother*, **אחות** *sister*; **על** *young man*, **על** *young woman*; **זכר** *juvencus*, **זכ** *juvenca*; **על** *titulus*, **על** *vitula*; c) when the feminine gender is shown only by the construction (*communis*), as in *ὁ, ἡ βοῦς*; *ὁ, ἡ αἰγίς*; *ע. ג. על* *camel*, *masc.* Gen. xxiv. 63, but *fem.* xxxii. 16; **על** *mass. male cattle*, Ex. xxi. 37, but *fem.* for *female cattle*, Job i. 14; d) when, without regard to the natural distinction of the sexes, only one form is employed in the same gender to designate both (*epicœna*), as in *ὁ λυκος, ἡ χελιδὼν*; *ע. ג. על* *maxc. a bear robbed of her young*, Hos. xiii. 8 (but construed as feminine in 2 Kings ii. 24); **על** *maxc. ox*, Ps. cxliv. 14, where the female of the ox-kind is meant.

Often, in cases where the language makes the distinction of genders as in a, b, and c, writers neglect to do it, and employ the more general and indefinite terms. E. g. **על** and **על** as *few*, for **על** and **על**, 2 Sam. xix. 27, and Ps. xli. 2; also **על** *a youth*, for **על**, in the Pent. and in Ruth ii. 21, comp. Job i. 10. Compare in German *Gehülfe* for *Gehülfin*; in Arabic also, the older written language shows the use of feminine forms (e. g. **על** *mistress*, **על** *bride*), which become more and more common in later usage.

This sparing use of the distinctions of gender appears also in other examples; viz. **על** *maxc. architect*, Prov. viii. 30, where *wisdom* (*fem.*) is meant (comp. *artifex omnium natura*, Plin. 2. 1); **על** *a dead body* (*maxc.*), spoken of the corpse of a woman, Gen. xlii. 4, 6; **על** for a *godless*, 1 Kings xi. 5; so in Eng. *instructor* for *instructress*, and in Lat. *auctor*, *martyr*.

Among *epicœne* nouns are found names of whole species of animals, which the mind conceived as masculine or feminine, according as they appeared strong and powerful, or weak and timid. E. g. *maxc.* **על** *dog*, **על** *wolf*, *fem.* **על** *doe*, **על** *stork*, **על** *ostrich*, **על** *hare*.

2. The designation of the feminine gender, by its appropriate ending, is most uniform in the adjectives and participles. (§87, 5.)

3. Besides objects properly feminine, there are others (nearly the same which in Greek and Latin are *neuter*), for which the feminine form is preferred, viz.

a) *Things without life*, for which the feminine, as the weaker, seemed to be the most suitable designation, as **על** *side* (of the human body), *thigh*, **על** *side* (of a country), *district*; **על** *brow*, **על** *groove* (from the resemblance).

b) Hence *abstract ideas*, which at least decidedly prefer the feminine form, even when the masculine is also in use; as *עֲצָרָה*, *עֲצָרָהּ* vengeance, *עֲצָרָהּ* help (3 Sa. ii. 12). Adjectives when used in a neuter sense as substantives (like *רֹאשׁ קֶלֶס*), commonly take the fem. form, as *עֲצָרָהּ* the right, Ps. v. 10; so also in the plur. *עֲצָרָהּ* great things, Ps. xii. 4.

c) The feminine is sometimes applied as a designation of *dignity or office*, which borders on the abstract sense, as *עֲצָרָהּ* Princess (like *Highness*); in like manner *עֲצָרָהּ* concinator (applied to King Solomon = the preacher Wisdom); comp. *עֲצָרָהּ* as the name of a man, in Neh. vii. 57, Ezra ii. 55. Even in the fem. plur. form *עֲצָרָהּ* fathers, the reference to dignity seems not improbable. These words are construed, agreeably to their signification, with the masculine. This usage is more extensive in Arabic, Ethiopic and Aramæan, e. g. in *Chalipha* (Caliph) *חֲלִיפָהּ*. There is a remote likeness in the Lat. *magistratus*, Ger. *Herrechaft*, [Eng. *lordship*] for *Herr* [Eng. *lord*], *Obrigkeit* for *Oberer*, Ital. *podestà*, &c.

d) *Collectives*, as *עֲצָרָהּ* wanderer, traveller, *עֲצָרָהּ* caravan, prop. *that which wandereth*, for the wanderers; *עֲצָרָהּ* (from the noun *עֲצָרָהּ*) the company of wiles; *עֲצָרָהּ* is. xii. 6, Mic. i. 11, 12, prop. *that which inhabiteth*, for the inhabitants; *עֲצָרָהּ*, Mic. vii. 8, 10, for the enemies. So often in the Arabic. Comp. the poetic *עֲצָרָהּ* equivalent to *עֲצָרָהּ* the inhabitants of Tyre, *עֲצָרָהּ* = *עֲצָרָהּ* my countrymen. Examples of its application to things without life, *עֲצָרָהּ* timber, *עֲצָרָהּ* clouds, *עֲצָרָהּ* color, *עֲצָרָהּ* valise, &c. Comp. *עֲצָרָהּ* lance and *עֲצָרָהּ* lance for the cavalry, *עֲצָרָהּ* (Herodotus I., 80).

e) On the contrary, the feminine sometimes appears, as in Arabic, to denote an individual of a class, while the masculine is applied to the class or species; e. g. *עֲצָרָהּ* ship, fleet (1 Kings ix. 26, comp. 2 Chron. viii. 18), *עֲצָרָהּ* a single ship; *עֲצָרָהּ* hair (collectively), *עֲצָרָהּ* a single hair (see Judges x. 16, Ps. xl. 13); *עֲצָרָהּ* mag, old, also collectively, *עֲצָרָהּ* a single old; so also *עֲצָרָהּ* a fig, *עֲצָרָהּ* a flower (with the collective *עֲצָרָהּ* Gen. xl. 10); *עֲצָרָהּ* a lily (with *עֲצָרָהּ*), and others, though the distinction is in part effaced in the Hebrew.

4. Many words (besides certain names of objects properly feminine, No. 1, a) are distinguished by the feminine construction, without the characteristic ending. They are chiefly embraced in the following classes:

a) Names of countries and towns, contemplated as mothers,* as it were, — of the inhabitants; e. g. *עֲצָרָהּ* from Assyria, *עֲצָרָהּ* from Haman, *עֲצָרָהּ* Tyre; so also appellations denoting countries, towns, and locality in general, as *עֲצָרָהּ* earth, land, *עֲצָרָהּ* the sea, *עֲצָרָהּ* city, *עֲצָרָהּ* and

* Thus *עֲצָרָהּ*, 2 Sam. ix. 10 and on Phoenician coins, usually for mother-city *μητρόπολις* (comp. *μητρό*, mother); and by the same figure, the inhabitants were called sons of the country, as sons of Zion, Ps. cxlix. 2; sons of Babylon, Eccl. xlii. 15 (sons, son of the lance, son of the womb).

חֵלֶם *day*, חֵלֶם *court*, חֵלֶם *camp*, חֵלֶם *under-world*, חֵלֶם *threshing-floor* חֵלֶם *well*, &c., and sometimes even חֵלֶם *place*.*

As names of people are commonly masculine, it often happens, that the same word is used as *masculine* for the name of a people, and as *fem.* for the name of a country: e. g. חֵלֶם *masculine* *Jews*, Is. iii. 8, *fem.* *Judaea*, Lam. i. 3; חֵלֶם *masculine* *Edumians*, Num. xxi. 29, *fem.* *Edum*, Jer. xlix. 17.

But such names are also construed as *fem.* when the people is meant by a metaphorical use (like the German *Polen* *ist* *im* *Aufstande*), Job i. 15; 1 Sam. xvii. 21; Is. vii. 2; xxi. 2.

b) *Members and parts of the body in man or beast.* חֵלֶם and חֵלֶם *hand*, חֵלֶם *foot*, חֵלֶם *eye*, חֵלֶם *ear*, חֵלֶם *arm*, חֵלֶם *tongue*, חֵלֶם *horn*, חֵלֶם *wing*, חֵלֶם *tooth*, חֵלֶם *beard*, חֵלֶם *wound*; probably with reference to their subser-
vency as mere instruments; and hence also words for inanimate instru-
ments and utensils, as חֵלֶם *sword*, חֵלֶם *pis*, חֵלֶם and חֵלֶם *stuff*, חֵלֶם
• *chest*, חֵלֶם *bed*, חֵלֶם *cup*, חֵלֶם *pitcher*, also חֵלֶם *stone*, and many others. Most
of these words and ideas have the same gender in the other Semitic lan-
guages.

c) The words for *light*, *fire*, and other powers of nature, as חֵלֶם *sun*,
חֵלֶם *fire* (*Abh. east*), חֵלֶם (*Jab xxxvi. 33*), so also חֵלֶם and חֵלֶם *oven*, חֵלֶם
brightness, חֵלֶם *window*, Gen. vi. 16, חֵלֶם *wind*, also *spirit*, and חֵלֶם
breath, and, &c.

§198.

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OF THE PLURAL, AND OF COLLECTIVE NOUNS.

1. Besides the proper plural endings (§ 87, 1, 2), the language employs some other means for the expression of plurality; viz.
a) separate words, whose appropriate signification is *collective*, designating an indefinite number of a class of objects, and hav-
ing their corresponding *nomina unitatis*, or nouns which design-
ate an individual of the class, as חֵלֶם *an ox* (*an individual of the ox-kind*), חֵלֶם *oxen*, e. g. חֵלֶם חֵלֶם *five oxen*, Ex. xxi. 37,
חֵלֶם *small cattle*, viz. *sheep or goats*, חֵלֶם *an individual of the*

* As this last word is regularly *masculine*, so we find more or less fluctuation in the gender of the others.

† Here belongs the poetical personification of a people as a female, Is. xlvii. 1. 1. Rev. 1 seq.; Lam. i. Ex. xvi.

‡ Of these words, too, some are not uniform in respect to their gender, and occur also as *masculine*, as חֵלֶם Is. xlvii. 5, חֵלֶם Ex. xxix. 37, חֵלֶם Zech. iv. 10, חֵלֶם Is. xlvii. 10.

§ The particulars are supplied by the Lexicon. There are some words more-
over, which have the feminine ending, as חֵלֶם *breast*, חֵלֶם *bow* (from the stem-
word חֵלֶם), חֵלֶם *time* (for חֵלֶם), but yet are sometimes construed as masculine
from a misapprehension of their origin.

same, a sheep or a goat; *b*) the feminine ending (§ 107, 3, *d*); *c*) nouns which have the proper signification of the singular, but which are also used as collectives, as מִן־אָדָם *man*, the human race Gen. i. 26, מִן־אָדָם collect. for *man*, מִן־דָּבָר *words*, מִן־אֹיֵב *the enemy*, for *enemies*. These words take the article, when all the individuals of the class are included (§ 109, 1). Comp. also § 107, 3, *c*.

2. On the other hand, the terminations which properly express plurality, are employed in the expression of other kindred ideas; so that the Hebrew often uses plural forms where other languages employ the singular. Thus, under the plural form are expressed—

a) Extension* of space and time: hence the frequent use of it to express portions of space, regions or places, as שָׁמַיִם *heaven* (§ 83, Rem. 2), מִן־רָמִים *height* (of heaven) Job xvi. 19, מִן־רַגְלֵיךָ *the place at the feet*, מִן־רֹאשֶׁיךָ *the place at the head*; certain members of the body, which are spaces on its surface,† as מִן־פָּנֶיךָ *face*, מִן־צַוְעָרֶיךָ *neck*; spaces of time, as מִן־חַיִּים *life*, מִן־יָנוּחַ *youth*, מִן־זָקְנִים *old age*; and finally states, qualities, which are permanent or of long continuance, as מִן־חַסְדִּים *permanence*, מִן־חַסְדִּים *compassion*, מִן־חַסְדִּים *childlessness*.

b) Might and power, these being originally conceived as something distributed and manifold. So, particularly, אֱלֹהִים *God*,—whether originating in a polytheistic conception and then passing over to the "God of gods," or in monotheism, and intended to express the divine power in its developments; so a few times אֱלֹהִים *the Holy* (God) Hos. xii. 3; Prov. ix. 10; xxx. 3; (comp. Jos. xxi. 19, and Cluld. מִן־עֶלְיוֹן *the Highest*, Dan. vii. 18); and מִן־חַסְדִּים *penitence*, always in the plural even when only one image is meant, 1 Sam. xix. 13, 16. Further: מִן־חַסְדִּים = מִן־חַסְדִּים *lord*, e. g. מִן־חַסְדִּים אֱלֹהִים *a cruel lord* Is. xix. 4, מִן־חַסְדִּים ה' *the lord of the land* Gen. xli. 20; so also מִן־חַסְדִּים *lord, master*, with *agf.* often מִן־חַסְדִּים *his master*, מִן־חַסְדִּים *her master*;

Rem. 1. The use of the plural, as given under letter *b*, is confined within very narrow limits, not extending beyond the words above quoted; and these, moreover, have the same use in the singular. On the con-

* A transferring (in mathematical language) of an expression for arithmetical quantity to geometrical (comp. Rem. 1). The language has other examples of the designation of *great* and *many* by the same word (as מִן־חַסְדִּים, מִן־חַסְדִּים).

† Comp. the same use of the plur. in *la tête*, *le cœur*, *la multitude*, *la science*, *la force*.

‡ Somewhat similar is the use of *we* by kings in speaking of themselves (Ecc. iv. 18, vii. 24, comp. 1 Mos. x. 19, xl. 31), a form which is then transferred to God (Gen. i. 26, xl. 7; Is. vi. 8). Such a plural the Jewish grammarians call מִן־חַסְדִּים *plurale virtutum*; the moderns call it *plurale excellens* or *plurale cooperationis*. The use of the plural in modern languages, as a form of respectful address, is more remote from the Hebrew source.

straction of these plurals with adjectives, see § 112, 1. Rem. 3; with verbs, § 146, 2. On עָלָם , used of God, see § 121; Rem. 4.

2. The use of the plural given under a is also, in common prose limited to a few words; but in the poets it is somewhat more extensive. e. g. חֲשֵׁכִים *tenebre* (of dark places), מִנְחָלִים *deliciae*, אֱמֻנָה *faithfulness*, and many others.

3. When a substantive is followed by a genitive, and this compound idea is to be expressed in the plural, it is done a) most naturally by the plural form in the governing noun, as גִּבְרֵי הַיָּל *strong heroes* (prop. heroes of might); so also in compounds, as בְּנֵי יִשְׂרָאֵל *Benjaminites*, plur. בְּנֵי יִשְׂרָאֵל 1 Sam. xxii. 1; b) in both, as בְּנֵי הַיָּלִים 1 Chron. vii. 5, בְּנֵי הַבָּאִים *prison houses*, Is. xlii. 22, and hence בְּנֵי אֱלֹהִים , Ps. xxix. 1, *sons of God*; c) even in the noun governed alone, as בֵּית אָבִי *father's house, family*, בֵּית אֲבוֹתָם *ancestral houses, families* Num. i. 2 foll., פְּרִי אֲרָצָה *precious fruits* Cant. iv. 16, vii. 14. On this observation, which has hitherto been overlooked by grammarians, compare also Judges vii. 25 (*the head of Zeeb and Oreb, for the heads*), 2 Kings xvii. 29; Dan. xi. 15. Here the two words by which the compound idea is expressed, are treated directly as a *nomen compositum*.*

The union with suffixes is also conformed to letter c, as פִּיָּנוּ *our* for *ura eorum* Ps. xvii. 10, יָדֵינוּ Ps. cxliv. 8, where we also say *their mouth, their hand*.

4. To the modes of expressing plurality belongs also the repetition of a noun, with or without the *copula*. By this is indicated the whole, all, every, as יּוֹם יוֹם *day by day, every day*, אִישׁ אִישׁ *every man*, and אִישׁ וְאִישׁ Ps. lxxxviii. 5, יּוֹם וְיּוֹם Esth. iii. 4, דּוֹר וְדּוֹר *every generation* Deut. xxxii. 7; hence *distributively*, as $\text{כָּל צֶמֶד לְפָנָיו}$ *each flock by itself* Gen. xxxii. 17; also *a great multitude*, even with the plural form, Gen. xiv. 10, $\text{כְּאֶרְבַּת אֲשָׁפִילִים בְּאַבְרָהָם}$ *asphalt-pits in abundance, nothing but asphalt-pits*, 2 Kings iii. 16, Joel iv. 14; finally (with the *copula*) *diversity, more than one kind*, as כָּל אֶחָד signifies *all and every kind*; e. g. $\text{שְׁנֵי מִשְׁקָלִים}$ *two kinds of weights* Deut. xxv. 13, לֵב דּוּבָל *a double heart* Ps. xli. 3, 1 Chron. xii. 33.

Impassioned repetition, in exclamations, e. g. Jer. xxii. 29, Is. vi. 3

* All these are found in Syriac and Ethiopic. See Hoffmann, *Gram. Syriaca*, p. 254; *Ethiopic*, *Gram. Ethiopica*, p. 189.

(with little emphasis in many writers, however, to whom it has become habitual, e. g. Is. xl. 4.) is a rhetorical usage, and does not belong here.

Rem. 1. Substances cohering in masses are mostly conceived as a unity, and hence very seldom occur except in the singular, as זָהָב gold, כֶּסֶד silver, עֵץ wood, יַיִן wine; though מַיִם water is plural, but in Arabic this also is singular. But when portions of a substance are meant, the plural form is used, as מַקְצֵצִים pieces of silver Gen. xlii. 25, פִּיגְמָה figs (for building or for fuel). So of grain, as תַּבַּחַן wheat (growing in the field), קֶבֶץ wheat in the kernel.

2. Even in cases where the plural form is regarded as merely poetic, we are to connect with it the idea of real plurality, e. g. Job vi. 3, מַיִם the seas for the sea, comp. Gen. xli. 49; Job xvii. 1, the graves are my portion, equivalent to burying-place, many graves being usually found together; xxi. 22.

§ 109.

USE OF THE ARTICLE.

The article (הַ , § 135) was originally a demonstrative pronoun (as in other languages, e. g. the *Romanic*, comp. *ô, il, ro* in Homer), yet with so little force that it was scarcely used except as a prefix to the noun.

Its stronger demonstrative force (this) it has still in some connections, as הַיּוֹם this day, *hodie*; הַלַּיְלָה this night, *to-night*; הַעַתָּה this time. To this original demonstrative signification points, especially 1) its occasional use for the relative before the verb, e. g. אֲשֶׁר נִמְצְאוּ that are found 1 Chron. xxix. 17, xxvi. 28, Isa. x. 24, Ezra vii. 25; comp. Gen. xviii. 21, xvi. 27, Job ii. 11; so also הַיְּהוָה — הַיְּהוָה 1 Sam. ix. 24; 2) when it serves, mostly with a participle, to form a connection with a previous subject-noun, repeating it once more; e. g. Ps. xix. 10, the laws of Jehovah are truth . . . 3. 11. הַיְּהוָה they that are precious,—where the article has nearly all the force of *they* above. So also in Ps. civ. 3 (three times), Is. xl. 22, 23, xli. 8 Gen. xlix. 21, Job xli. 25; and still stronger, Ps. xlviii. 33, הַיְּהוָה הַיְּהוָה הַיְּהוָה the God that girds me with strength; ver. 48, Jer. xix. 12, Neh. i. 28.

The article is employed with a noun, to limit its application, in nearly the same cases as in Greek, German, and English: viz. when the subject of discourse is a definite object, previously mentioned (Gen. i. 3, God said, *Let there be light*, וַיֵּאמֶר , ver. 4, *and God saw the light*, וַיַּבְהִיר ; 1 Kings iii. 24, *bring me a sword, and they brought the sword*), or already known (Eccl. ix. 15; הַמֶּלֶךְ הַמֶּלֶךְ the king Solomon), or the only one of its kind (הַשֶּׁמֶשׁ the sun, הָאֲרֶץ the earth).

In such cases the article can be omitted only in poetry, where it is used, in general, less frequently than in prose; e. g. הַיָּדֵי for הַיָּדַיִם Ps. xxi. 2, וְיָסֵס for וְיָסֵסֶנּוּ Ps. ii. 2.

Special cases in which the article is commonly employed, are:

1. When an appellative is used collectively, denoting all the individuals of the class; as *the righteous, the unrighteous*, Gen. xviii. 25; *the woman for the female sex*, Eccl. vii. 26; *the Canaanite*, Gen. xiii. 7, xv. 19, 20; as in Engl. *the Russian, the Turk*.*

2. When an appellative is applied by way of *eminence* to a particular person, and thus becomes a kind of proper name, as ὁ ποιητής (Homer). E. g. הָאָדָמָה *adversary*, $\text{הָאָדָמָהּ$ *the adversary, Satan*; בָּל *lord*, בָּלְעַזְרָא (prop. name of the idol) *Baal*; הָאָדָמָהּ *the first man, Adam*; אֱלֹהֵינוּ , אֱלֹהֵינוּ *ō Deō*, *the only, true God* — הָאָדָמָהּ (though this word, from its frequent occurrence in this sense, is often so used without the article, approaching the nature of a *proper name*, §110, 1); הַנָּהָר *the river*, i. e. *the Euphrates*; הָאָרֶץ *the region around*, viz. *around the Jordan*.

3. Hence it is also used with actual proper names of *regions, mountains*, and of many *towns*, with reference to their original appellative signification (comp. *the Hague, le Havre, la Plata*); as הַנִּיל *the Nile* (prop. *the river*), הַלְבָּנוֹן *Lebanon* (prop. *the white mountain*), אֵי *the town Ai* (prop. *the stone-heap*). But its use in connection with names of towns is unfrequent, and in poetry is generally omitted. (Comp. §110, 1.)

Rem. 1. The Hebrew article certainly never stands for the indefinite article; but the Hebrew conceives and expresses many ideas definitely, which we are accustomed to conceive and express indefinitely. This is most commonly seen,

a) *In comparisons*, where the imagination pictures to itself a definite image of the object; e. g. *white as the wool, as the snow, red as the scarlet* Is. i. 18; *as the sheep* Ps. xlix. 15; *he hurls thee like the ball* Is. xxi. 13; *the hearse are rolled up like the scroll* xxxiv. 4; comp. x. 14, xiv. 23, xxv. 10, lili. 8; Ps. xxxiii. 7. See instructive examples in Judges xiv. 6, xvi. 9, Is. xxix. 8, 11. But where the noun used for comparison is already made definite by an adjective, the article is omitted as when a genitive follows, e. g. $\text{כְּהַרְבֵּי הַבָּשָׂם}$ Is. x. 14, but $\text{כְּהַרְבֵּי הַבָּשָׂם}$ xvi. 2; comp. Ps. i. 4 with Is. xxix. 5. Exceptions are rare, as $\text{כְּהַרְבֵּי הַבָּשָׂם}$ Job xvi. 14, $\text{כְּהַרְבֵּי הַבָּשָׂם}$ xxxi. 18.

* And so among the Attics, ὁ Ἀθηναῖος, ὁ Σπαρτιάτης.

b) In designating classes of objects which are universally known, e. g. *the gold, the silver, the cattle, the water*. Hence Gen. xli. 2, *Abraham was very rich in the (smaller) cattle, the silver, and the gold* where most languages would omit the article. He had much, is the Hebrew's conception of these well-known treasures. Comp. Gen. xli. 42, Ex. xxxi. 4, xxiv. 32, Is. i. 22.

c) Often also in the expression of abstract ideas (like *to know, to modesty*), hence of physical and moral evils, as *the blindness* Gen. xii. 11, *the darkness* Is. ix. 2, *the falsehood* Is. xxix. 21.

On these principles, it is easy to explain the use of the article in single, special cases; as in 1 Sam. xvii. 34, *לַלְיוֹן* (*the lion*, as the well-known enemy of the flocks (comp. for *lion*, Job x. 12)); 1 Kings xx. 39, Gen. viii. 7, 8, xiv. 13. The frequent expression *בְּיוֹם הַהוּא* should not be translated, *and it happened on a day*, but *on the day*, (*at*) *the time*, as determined by what precedes.

2. The vocative also takes the article, and for the most part in those cases where it is usually required; e. g. *הַקֹּהֵן הַגָּדוֹל*, *O Joshua high priest*, Zech. iii. 8; 1 Sam. xxiv. 9.

§ 110.

USE OF THE ARTICLE (CONTINUED).

The article is regularly omitted,

1. Before the proper name of a person or a country (*יִשְׂרָאֵל*, *יְהוּדָה*), and also of a people, when it coincides with the name of the founder of the race or the name of their country (*יִשְׂרָאֵל*, *יְהוּדָה*). On the contrary *Gentile* nouns admit it both in the sing. and plur., as *הַיְּהוּדִים* *the Hebrews*, 1 Sam. xiii. 3, *הַכַּנְעָנִים* *the Canaanites* (collective 1109, 1).

2. Before substantives made definite by a following genitive or suffix, which renders the use of the article unnecessary; e. g. *דְּבַר יְהוָה* *God's word*, *אָבִי* *my father*.

When the article is used in these two cases, some special reason can generally be assigned for it. E. g.,

a) In some cases, the full demonstrative power of the article is required; as Jer. xxxii. 12, *I gave this bill of sale* (*אֲנִי נָתַתִּי הַזֶּה*) with reference to ver. 11; Job viii. 23, *a half thereof*, in the next clause *הַשֵּׁנִי* (*the (other) half thereof*; Is. ix. 12).

b) In other cases, the genitive is a proper name, and, according to No. 1, does not admit the article [comp. § 111, 1]; as *הַמִּזְבֵּחַ בֵּית־אֵל* *the altar of Bethel* 2 Kings xxiii. 17, *הָאֵל בֵּית־אֵל* *the God of Bethel* Gen. xxxi. 13, *הַמֶּלֶךְ אַשּׁוּר* *the king of Assyria* Is. xxxvi. 16; comp. Gen. xlv. 67; Jer. xlviii. 31; Ez. xlvii. 15, comp. xlviii. 1.

2) In others, the connection between the noun and the following genitive is somewhat loose, so that the first forms a complete idea by itself, the second being only supplemental, relating to the material or design; as *קֶלֶבֶד הַזֶּה* *the weight, the legend one* Zech. iv. 10; *זֶהוּבָה הַזֶּה* *the altar of brass* 2 Kings xvi. 14; *הָאֵלֹהִים הַזֶּה* *God* Jer. xiv. 22; *הַזֶּה* *the altar of brass* 2 Kings xvi. 14; *הַזֶּה* *the altar of brass* 2 Kings xvi. 14; *הַזֶּה* *the altar of brass* 2 Kings xvi. 14.

3. Before the predicate, which from its nature is indeterminate, as Gen. xxix. 7, *וְהַיּוֹם הַזֶּה* *yet is the day great, it is yet high day*; xxxiii. 13, xi. 18, xli. 26; Is. v. 20, *וְהָאֲשֵׁרִים הַזֵּה* *who call the good evil*; lvi. 3.

Yet there are cases where the nature of the predicate requires the article: Gen. ii. 11 *וְהָאֵשׁ הַזֶּה* *the same* (1122, 1, 2d ¶) *is that which surrounds*; xiv. 12 *וְהָאֵשׁ הַזֶּה* *that my mouth (it is) that speaketh*; Gen. xli. 9 Ex. ix. 27, Num. iii. 24. For another case, where the article stands before the predicate, see § 109, 2d ¶.

§ 111.

USE OF THE ARTICLE (CONTINUED).

1. When a compound idea, represented by one noun followed by another in the genitive, is to be expressed definitely, it is done by prefixing the article to the noun in the genitive; as *אִישׁ מִלְחָמָה* *a man of war* Jos. xvii. 1, *אֲנָשֵׁי מִלְחָמָה* *the men of war*, Num. xxxi. 49; *דְּבַר שֶׁקֶר* *a word of falsehood* Prov. xxix. 12, *דְּבַר נָבִיא* *the word of the prophet* Jer. xxviii. 9.

The article has the same position, when only the genitive is definite, as *חֵצֵי הַשָּׂדֶה* *a part of the field* 2 Sam. xxiii. 11 (see on the contrary Jos. xv. 23, Gen. xxiii. 19), *אִשׁ הָאִשָּׁה* *a husbandman* Gen. ix. 20 (on the contrary *אִשׁ הָאִשָּׁה* Gen. xiv. 27). But, in this case, to avoid ambiguity, another construction was usually chosen; see § 115.

N. B. This explains the use of the article after *כָּל* prop. *totality, the whole*. The article is inserted after *כָּל*, when it expresses definitely *all*, *whole* (like *tous les hommes, toute la ville*), and is omitted when it is used indefinitely for *of all kinds, any thing, or distributively for every* (tout *homme, à tout prix*); e. g. *כָּל בְּרִיָּה* *all men*, *כָּל אֶרֶץ* *the whole earth*, prop. *the whole of men, the whole of earth*; but *כָּל אֶבֶן* *all kinds of stones*, 1 Chron. xxi. 9, *כָּל דָּבָר* *any thing* Judg. xix. 19, *כָּל יוֹם* *every day* Ps. vii. 12. But also *כָּל חַי* *every living thing* = *all living*.

* Not, however, in its ordinary use as the mere definite article. In such cases, it is rather to be referred to its original import, as a demonstrative pronoun (§ 109, 2d ¶), *that which surrounds*—*That*.

אִשׁ מִלְחָמָה = *either a man for the part*
אִשׁ מִלְחָמָה = *the part of a man*

Even compound proper names may be resolved again into two words, and the second then takes the article; e. g. בִּנְיָמִינִי *Benjaminite* (i 56, 5), בְּרִיְהֶיְכֵיזִי Judges 10. 15, בֵּית הַבְּלִעְוִיִּם *the Belshazzars* 1 Sam. xvii. 55.

For exceptions, where the article stands before the governing noun and not before the genitive, see § 110, 2. 5. So in the later style, Dan. xi. 31; comp. xii. 11.

2. When the substantive has the article, or (what is equivalent) is made definite by a following genitive or suffix, the adjective (as well as the pronoun הָ, הַ, § 120, 1), belonging to the substantive, takes also the article. Gen. x. 12, הַגְּדֹלָה הַזֶּה *the great city*; xxviii. 19, הַמָּקוֹם הַהוּא *that place*; Deut. iii. 24, יָדָה הַחֲזָקָה *thy strong hand*; נִשְׂאָה הַגְּדוֹלָה הַזֶּה *the great work of Jehovah*.

Not very unfrequent is the use of the article—

a) With the adjective alone, so that the limitation is superadded; e. g. יוֹם שֵׁשֶׁת, Gen. i. 31, *the sixth day*, prop. *a day, the sixth* (on the contrary יוֹם שֵׁנִי *a second day*, ver. 8); xii. 39, 1 Sam. xix. 22, Ps. lxi. 4, civ. 18, Neh. iii. 5, ix. 35, Zech. xiv. 10. So also הַמָּקוֹם הַזֶּה Gen. i. 21, α. 10. When the adjective is properly a participle, this is the usual construction; as Jer. xvi. 16 הַיָּד הַזֹּאת *the sword that doeth violence*.

b) It seldom stands only with the substantive, as in Ec. xxix. 27, Gen. xliii. 14, 2 Sam. vi. 3 (perhaps to be emended); but somewhat frequently in connection with the pronouns הָאֵל and הָאִשָּׁה, which in themselves are sufficiently definite, as בְּיָדָהּ הָאֵלָה Gen. xxii. 23, הָאִשָּׁה הַזֹּאת Ps. xli. 8; especially when the noun is made definite only by a suffix, as אֵלֶּה הַמִּלְחָמָה 1 Kings x. 8; comp. Ec. x. 1, Jos. ii. 20, Judg. xvi. 5, α. 15. Purposely indefinite is הָרָעָה הָרָעָה Gen. xxxvii. 2, *evil report respecting them* (הָרָעָה הָרָעָה would be *their evil report*); xlii. 13, אֶחָד מֵאֶחָיְכֶם — *one of your brethren*.

§ 112.

CONNECTION OF THE SUBSTANTIVE WITH THE ADJECTIVE.

1. The adjective, as an appendage of the substantive and subservient to it, stands *after* it, and agrees with it in *gender* and *number*; as אִשָּׁה יָפָה, אִישׁ קָדוֹל. On the position of the article, see § 111, 2.

Rem. 1. It is very seldom that the adjective, as an epithet of the substantive, stands *before* it, as when some emphasis rests on it; la. xxviii. 21, ill. 11, Ps. lxxxix. 51, cxlv. 7; compare also Ps. xviii. 4. Merely poetic is the form of expression הַצִּיְרֵי הַשִּׁלְדִּים Job xii. 7, *strong among the shields for strong shields* (comp. ver. 21; la. xxxv. 9); or with

a collective noun instead of the plural, *אֶבְיָרִים* the poor among men = the poor, Is. xxi. 19; Hos. xiii. 2. Comp. the Latin construction *causam degeneres*:

2. When substantives of the feminine gender or those which incline to it (§ 107, 4) take two adjectives, the feminine form sometimes appears only in the one which stands nearest the substantive; as *בְּנֵי־אֶבְיָרִים* 1 Sam. xv. 9; *בְּנֵי־יִשְׂרָאֵל* 1 Kings xix. 11; Ps. lxxii. 2. Comp. § 117, Rem. 1.

N. B. In respect to number, nouns in the dual take adjectives in the plural (comp. § 88, 1); as *עֵינַיִם רָמוֹת* lofty eyes Prov. vi. 17; Ps. xvi. 25, Job iv. 2, 4, Is. xxxv. 2. Moreover the construction *ad sensum* is frequent. Collectives are construed with the plural, as in 1 Sam. xiii. 15, Jer. xxviii. 4; the so-called *pluralis majestatis* (§ 103, 2, 6), on the contrary, with the singular, as *אֶחָדִים אֲנִי* Ps. vii. 10, Is. xix. 4; (but with the plur. 1 Sam. xvii. 30.)

2. An adjective, when its application is limited by a substantive, is followed by it in the genitive case,* as *יְפֵה־צֶמֶר* beautiful in form Gen. xxxix. 6, *בְּיָדַי טָהוֹרִים* pure in hands Ps. xxiv. 4, *אֲנִי עָרִיר* sorrowful in spirit Is. xix. 10. Participles and verbal adjectives are often construed thus, though they also govern the cases of their verbs; see § 135.

3. On the adjective as predicate of the sentence, see § 141 6ff.

§113.

OF APPPOSITION.

1. By this is meant the placing together of two substantives, when one of them (commonly the second†) serves as a limitation or restriction of the other. E. g. *אִשָּׁה אַלְמָנָה* a woman (who is) a widow 1 Kings vii. 14; *נַעֲרָה בְּתוּלָה* a damsel (who is) a virgin Deut. xxi. 28; *אֲמָרִים אֱמֶת* words (which are) truth Prov. xxii. 21. The first of the two substantives sometimes takes the form of the construct state (§ 116, 5).

Two adjectives may also be placed in apposition, when the first modifies the sense of the second; as *בְּהֵמָה בָּהֳמָה* pale white spots Lev. xiii. 39; in verse 19, *בְּהֵמָה בָּהֳמָה* a white-red (clear red) spot.

* In Greek and Latin the genitive is employed in the same manner, as *tristes animi*; see *Enchiridion*, ad Vall. Patavium, 2, 68.

† The first only in certain formulas, as *דָּוִד מֶלֶךְ יִשְׂרָאֵל*, like our the king David, the king Solomon; where the arrangement *דָּוִד מֶלֶךְ יִשְׂרָאֵל*, 2 Sam. xiii. 39, like *Cicero Consul*, is of rare occurrence.

§ 114.

OF THE GENITIVE.

1. It has already been shown (§ 89) that the relation of the genitive is regularly expressed, by attaching the genitive noun to the preceding *nomen regens* in the *construct state*. A genitive can be thus annexed to only one governing noun.* The language also avoids attaching to one such noun several genitives connected by the conjunction *and*; sometimes by repeating the *nomen regens*; as Gen. xxiv. 3, אֱלֹהֵי הַשָּׁמַיִם וְאֱלֹהֵי הָאָרֶץ, *the God of heaven and the God of earth*. Several genitives may indeed follow one another, each dependent on the preceding one. This repetition of the *construct state* is often avoided, however, by adopting a periphrasis of the genitive (§ 115); but not always, e. g. יְמֵי חַיֵּי הָאָבִיזִים הַזֵּה *the days of the years of the life of my fathers*, Gen. xlvii. 9; שְׁאֵר מִסְפַּר־קֶסֶת גְּבוּרֵי בְּיָדָם *the remnant of the number of the bows of the mighty ones of the children of Kedar*, Is. xxi. 17.

In these two examples (comp. also Is. x. 12, Job xii. 24 and others) all the subordinates, except the last genitive, are in the *construct state*. But there are also examples, where a genitive subordinate to the leading idea, and serving only as a periphrasis for the adjective, stands in the *absolute state*, while only the genitive that follows is dependent on the leading idea. E. g. Is. xlviii. 1, וְיָא סְפִירֵים הַסֵּפֶר הַזֶּה *the fat valley (prop. the valley of fatness) of the written of wine*, 1 Chron. ix. 12; Ps. lxxiii. 22.

Similar is the unusual case, of a substantive followed immediately by an adjective, and then by a genitive; as אֲבָנֵי מַעְבֶּדֶת מִקֵּשׁ *unknown stones of the quarry*, 1 Kings vi. 7. The usual arrangement is מִקֵּשׁ אֲבָנֵי *a great crown of gold*, Esther viii. 15.

2. The noun in the genitive may stand not only for the subject, but sometimes also for the object. E. g. Ez. xii. 19, חֲסֵס הַיְיִשִּׁים *the wrong which the inhabitants have done*; on the contrary, Obad. ver. 10, חֲסֵס אָדָמָה *the wrong against thy brother*; Prov. xx. 2, אֵימַת מֶלֶךְ *the fear of the king*; יְרֵקָה קוֹם *the cry*

* It would be a violation of Hebrew idiom to say, אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ *Deus Davidis*; it would be necessary to say, אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ *Deus Davidis quousque filius*.

† In Latin there is the same use of the genitive after *injuria* *gloria* &c. Is. Gall. i. 26; *metus* (as *metus hostium*, *metus Pompeii*) *spes*, and other words. Comp. Ant. Gall. i. 12. In Greek compare *κρίσις τοῦ Διὸς*, *λόγος τοῦ Παντοκράτορος* 1 Cor. i. 18.

concerning Sodom, Gen. xviii. 20 ; $\text{רָמֹר עַל־טַרְסֵי־צָר}$ the rumor concerning Tyre, Is. xliii. 5 ; $\text{שָׁלַל אֶת־אֹיְבֵיהֶם}$ *præda hostibus tuis crepta* Deut. xx. 14. Comp. further §121, 5. Other applications of the genitive are : דָּרֶךְ הַיָּדָר way to the tree, Gen. iii. 24, שֹׁפְטֵי כְּסֵדֵם judges like those of Sodom, Is. i. 10, זִבְחֵי אֱלֹהִים sacrifices acceptable to God, Ps. li. 19, שְׁבָעָה יְהוָה an oath sworn by Jehovah 1 K. ii. 43.

3. Not unfrequently the genitive relation supplies the place of apposition, as $\text{נָהָר עַל־הַיָּרֵד}$ *fluvius Euphratis*. See further, §116, 5.

Rem. 1. In very rare cases, a word intervenes between the *nomen regens* and the *nomen rectum*, as in Hos. xiv. 3, 2 Sam. i. 9, Job xxvii. 3 (after לִי , in all these passages ; comp. also Is. xxxviii. 16).

2. With *proper names*, which are generally in themselves sufficiently definite, the genitive is seldom used for limitation or restriction. Instances of it occur, however, in geographical names : as אֶרֶץ כַּשְׁדִּים *Ur of the Chaldees* Gen. xi. 29, אֶרֶץ הַנָּהָרִים *Aram of the two rivers = Mesopotamia* ; in like manner יְהוָה צְבָאוֹת *Jehovah of hosts* for *Jehovah the Lord of hosts*.

§115.

EXPRESSION OF THE GENITIVE BY CIRCUMLOCUTION.

Besides the expression of the genitive relation by subordination to the governing noun in the *construct state* (§89, and §114), there are modes of expressing it by *periphrasis*, and chiefly by the preposition עַל־ , which means *pertaining* or *belonging to*, and thus expresses a relation not unlike that of the genitive. Thus we find—

1. עַל־בְּרֵיתִי , used principally for the genitive of *possession*, as $\text{צֹאן עַל־אִתָּתָהּ}$ Gen. xxix. 9, xlvii. 4, *the flock of her father* (prop. *the flock which was to her father*) ; and also where there would be several successive genitives (to avoid the repetition of the *construct state*, but see §114, 1), as $\text{עַל־רֹאשׁ הַכְּהֹנִים אֶת־הַלֵּוִיִּם}$ the chief of the Levites of Saul 1 Sam. xxi. 4, $\text{עַל־הַשִּׁירִים אֶת־הַשִּׁירִים}$ the song of songs of Solomon Cant. i. 1, Gen. xi. 5, 2 Sam. ii. 8, 1 Chron. xi. 10. (Hence the Rabbinic designation of the genitive עַל־ ; in Syriac and Chaldean, the relative עַל־ serves also by itself as a sign of the genitive.)

2. עַל־ (without אֶת־), also for the genitive of *appertaining* and of *possession*,* as עַל־הַשָּׂמָרִים the watchmen of Saul, 1 Sam. xiv. 16. This is

* Essentially, the German is no less correct in saying *ist alle A. M.* than the written language in the form *ist alle de* — ; the former expresses the idea *belonging to*, the latter that of *origin, descent*. The Arabians distinguish a twofold genitive.

used especially, a) when the governing noun is to be expressed *implicitly*, e. g. *בן יִשָּׁע* a son of Jesse, 1 Sam. xvi. 18 (while *בֶּן־יִשָּׁע* signifies also the son of Jesse); *יְהוָה לֵאמֹר* a priest of the most high God, Gen. xiv. 18, xii. 12; *בְּנֵי־יְהוֹשֻׁעַ* two servants of Shileah, 1 K. ii. 26; *דָּוִד אָמַר* a friend of David (was Hiram) 1 Kings v. 15; *דָּוִד בָּרַךְ* also a psalm of David (prop. belonging to him as author), and elliptically *דָּוִד* of David, Ps. xl. 1, xiv. 1; b) when there are several genitives depending on one substantive, e. g. *חֵצֵי הַשָּׂדֶה לְבֹאֵז* a portion of the field of Boaz, Ruth ii. 3; 2 Kings v. 9, *הַמְּלָכִים מִלְּכֵי יִשְׂרָאֵל* the chronicles of the kings of Israel, 1 Kings xv. 31; *יִשְׂרָאֵל הָאֵלֶּיךָ* Josh. xix. 51, where the more closely connected nouns, expressing one compound idea, are joined in pairs by the construct state, whilst between them is the looser connection indicated by *וְ*; (comp. however, § 114, 1); c) after specifications of number, e. g. *בַּיָּמִים הָאֵלֶּיךָ* on the seven and twentieth day of the month, Gen. viii. 11.

§ 116.

FARTHER USE OF THE CONSTRUCT STATE.

The *construct state*, as it serves only to indicate the close connection of two nouns, is used in the current of discourse for other near relations besides that of the genitive; viz.

1) Before prepositions, especially in poetry, and most frequently when the governing word is a participle; e. g. before *בְּ*, as *בְּהַרְוֵת הַבָּצִיר* the joy in the harvest, Is. ix. 2, v. 11; before *לְ*, as *לְפָנֶיךָ יְהוָה* Is. lvi. 10, xxx. 18, Ps. lviii. 5, Job xviii. 2; before *מִן*, as *מִנְּדֵי מָלֶכֶת* weaned from the milk, Is. xxviii. 9; before *עַל* Judg. v. 10.

2) Before the relative pronoun, e. g. *אֵת־כֵּן אָמַר* the place where —, Gen. xl. 3.

3) Before relative clauses without *אֲשֶׁר*, e. g. *עָרָא דָּאָר דָּוִד* the city where David dwelt, Is. xxix. 1, *אֵל דָּאָר אֵל* the place of him who knows not God, Job xviii. 21, 1 Sam. xxy. 15, Ps. xc. 15. Comp. § 123, 3, Rem. 1.

4) Rarely, even before *Vas copulative*, as *וְהָיָה דָּאָר* Is. xxxiii. 6, xxxv. 2, li. 21.

5) In cases of apposition (i. e. where there is not, as in § 114,

here, viz. one which may be explained by *וְ*, and another by *וְ*. From the latter conception proceeds the *de* of the Romance languages. In Greek may be compared the so-called *ὀρθὴν Κατασκευήν*, e. g. *ὁ ἀρχὸς τῆς ἀδελφότητος* for *ὁ ἀδελφότητος* (see Bernardy's Syntax, p. 88).

3. an actual genitive relation); e. g. 1 Sam. xxviii. 7, אִשָּׁה נָאִיִּם אֶל־אֵלֹהִים *a woman, mistress (possessor) of a divining spirit* (comp. παιδισκὴ ἔχουσα πνεῦμα πιδιωροῦ; Acts xvi. 16); and so also, אִשָּׁה בְּתוּלָה בְּתוּלָה צִיּוֹן the virgin-daughter of Zion, Is. xxxvii. 22, Jer. xiv. 17.

6). Also in other close connections of words; e. g. אֶחָד sometimes used for אֶחָד 2 Sam. xvii. 22, Zech. xi. 7; see moreover Is. xxviii. 4, 16. Compare also the construct state in the numerals, as *thirteen, fourteen* (§ 97, 2), and in the adverb (§ 100, 2, c). *The unit is in construct at John's Liefen*

Rem. As in the above cases, the absolute state might be used about equally well instead of the construct, so on the contrary there are constructions, where we should expect the *construct state* rather than the absolute. E. g.

a) in geographical names like אֶבֶל בֶּת מַחְלָה Abel Beth-Ma'chlah (i. e. Abel of Beth-Ma'chlah, in distinction from other places called Abel). Comp. on the contrary § 114, *Rem.* 2*.

b) in some other examples, where the connection is not sufficiently close for the genitive relation, so that it must rather be understood as an apposition, or an adverbial use (in the accusative § 118) of the second noun. Here belongs, among others, Ez. xlvii. 4, מַיִם בְּרִגְלֶיךָ נֹתֵן *water of the knees as water up to the knees*; Is. xxx. 20, מַיִם בְּרִגְלֶיךָ *water of affliction, or rather water in affliction*.

c) in the copulation אֱלֹהִים אֱלֹהִים, elliptical for אֱלֹהִים בְּרִגְלֶיךָ *God (the God) of hosts*.

§ 117.

DESIGNATION OF THE OTHER CASES.

1. The Hebrew language having lost the living use of case-endings (§ 90), it becomes a question how this defect was supplied, in designating the relation of the noun to the sentence. The *Nominative* can be known only from the syntactic construction. On the modes of indicating the *Genitive*, see § 114-116. The *Dative* is periphrased by the preposition לְ, the *Ablative* by מִן (from, out of), the *Locative* and *Instrumental* by בְּ (in, at, by). But the noun thus dependent on a preposition, is in the Semitic form of conception a *genitive*; for these particles were originally nouns, and still retain in Arabic the genitive ending Comp. § 101. 1.

* Latin, *Angusta Viadellorum*. But in English, e. g. York Street, Covent garden; a mere juxtaposition, for near Covent-garden.

The second of the above cases is undoubtedly derived from the first, and to this still belong several constructions in which the accusative is commonly supposed to be used adverbially (§ 113, 1, Rem. 3). But we are not therefore authorized to reject altogether the adverbial use of the accusative.

Accordingly the accusative is employed :

1. In designations of *place* : *a*) in answer to the question *whither?* after verbs of motion,* as *וַיֵּצֵאוּנוּ אֶל הַשָּׂדֶה* *let us go out into the field*, 1 Sam. xx. 11, *וַיֵּלְכוּ אֶל תַּרְשִׁישׁ* *to go to Tarshish*, 2 Chron. xx. 36, Ps. cxxxiv. 2, *b*) in answer to the question *where?* after verbs of rest, as *בְּבֵית אָבִיהֶם* *in the house of thy father*, Gen. xxxviii. 11, *בַּדֶּלֶת הַמִּשְׁכָּן* *in the door of the tent*, xviii. 1. It is then employed also *c*) with reference to *space* and *measure*, in answer to the question *how far?* Gen. vii. 20, *הַמַּיִם רָסוּ עֶשְׂרֵים אַמּוֹת* *the water rose fifteen cubits*.

In the cases *a* and *b*, especially the former, the noun often takes the accusative ending *אֶ*—, on which see § 90, 2. The first relation may also be expressed by *לָ* (as it commonly is with reference to persons), and the second by *עַ*; but we are by no means to suppose that where these particles are omitted the construction is incomplete.

2. In designations of *time* : *a*) in answer to the question *when?* as *בַּיּוֹם* *the day*, i. e. *on the day*, then, or *on this day*, *to-day*; *בָּעֶרְבַּיִם* *at evening*, *בַּלַּיְלָהָ* *noctū*; *בַּיּוֹמִים* *at noon* Ps. xci. 6; *בַּשָּׁנָה הַשְּׁלִישִׁית* *the thirteenth year (in the thirteenth year)* they recoiled, Gen. xiv. 4; *בְּרֵאשִׁית הַקָּצֵר* *at the beginning of barley-harvest*, 2 Sam. xxi. 9 (*K'thibh*); *b*) in answer to the question *how long?* *שֵׁשֶׁת יָמִים* *six days (long)* Ex. xx. 9.

3. Where we say in respect to, according to, &c. and in other adverbial limitations: Gen. xli. 40, *אֲנִי אֶמְלֵךְ אֶת הַכִּסֵּא אֲשֶׁל* *only in respect to the throne will I be greater*; 2 Sam. xxi. 20, *אַרְבָּעָה וְעֶשְׂרִים* *in number* (comp. *τρεῖς ἀριθμὸν* *three in number*); 1 Kings xxii. 13, *אֶחָד פֶּה* *with one mouth* i. e. *with one voice*; Zeph. iii. 9, *שָׁרְעוּ לַיהוָה* *they served God* *אֶחָד עֲצָמָיִם* *with one shoulder* i. e. *with one heart*. With a following genitive, *מֵחֹשֶׂה* *for fear of thorns*, Is. vii. 23; Job i. 5, *וַיָּבִיאוּ בִּרְשָׁתָם* *he brought burnt-*

1 Sam. xi. 23, Neh. ix. 32, and even 1 Sam. xxii. 24, there is rather to be understood a loosely governed accusative,—as is certainly the case in its connection with the Passive (§ 113, 1, *a*).—In Ex. xvii. 17, 18, *אֶחָד* stands for *אֶחָד*, unless indeed the passage is to be so amended; comp. vs. 20.

* In Greek, thence of the accus. is exclusively poetical; II. i. 317, *οὐρανὸν ὁ* *σῆμα* *acc.*

In other cases also the particle לְ often expresses pre-eminence (e. g. לְיָיִךְ *excellence above*, Eccles. ii. 13, comp. Deut. xiv. 2), which the Hebrew conceives as a separation from, a de-signation. Compare the Latin ablative with the comparative; also the etymology of the Latin words *eximius*, *exregius*, and in Homer *ἐξ ἀνδρῶν πόλεως*, II. 4. 96, and merely *is scindon*, 18, 431). Hence the signification more than connects itself with the fundamental signification out of. (Compare the use of לְ in comparisons, Job xxiii. 13; Ps. cxxvii. 6.)

The predicate is sometimes not expressed, and must be supplied from the connection. E. g. Is. x. 10, $\text{לְעִלְיָוִם מִיִּדְּיָוִם}$ *their idols are more numerous (mightier) than those in Jerusalem*; Job xi. 17, $\text{לְעֵצֵי הַיּוֹמָיִם}$ *clearer than the noonday*.

The correlative comparatives, greater, less, are expressed briefly by great, little, Gen. i. 16.

2. The several modes of expressing the superlative are in principle the same: thus in all of them the positive form, by means of the article, or a suffix, or a following genitive, is made to designate an individual as pre-eminently the possessor of the quality expressed (comp. *le plus grand*). E. g. 1 Sam. xvii. 14, and David was קָטָן *the small (one)* i. e. *the smallest*, and *the three great (ones)*, i. e. *greater*, &c.; Gen. xlii. 13; Jon. iii. 5, $\text{לְעִלְיָוִם מִיִּדְּיָוִם}$ *from the greatest among them* (lit. *their great ones*) *even unto the least among them*; 2 Chron. xxi. 17, $\text{לְעִלְיָוִם מִיִּדְּיָוִם}$ *the youngest of his sons*.

A kind of superlative, in substantives expressing quality, is made by the construction קָדֹשׁ מִקָּדֹשׁ *the holiest of all*, prop. *the holy (holiest) among holy things*.

SYNTAX OF THE NUMERALS.

1. The numerals from 2 to 10 (which are properly substantives, but may also be used adverbially, § 97, 1), are connected with substantives in three different ways. They stand either a) in the construct state before the substantive (the object numbered being therefore in the genitive), שְׁלֹשָׁה יָמִים *three days*, prop. *trind of days*; or b) in the absolute state before it (the object numbered conceived as the accusative or in apposition), שְׁלֹשָׁה בָנִים *three sons*; or c) in the absolute state after it, and in apposition with it (in the later books, where the adverbs also are so placed), שְׁלֹשָׁה בָנִים *three daughters*, 1 Chron. xxv. 6.

In like manner, the constructions *שָׁנָה בָּמֵאָה* Gen. xvii. 17, and *שָׁנָה בְּמֵאָה* xiv. 7, 17, a *hundred years*, are equally common.

2. The numerals from 2 to 10 are joined, with very few exceptions (e. g. 2 Kings xii. 1), with the plural form of the substantive. The tens (from 20 to 90), when they precede the substantive, are regularly joined with the singular (in the accusative); and when they follow it in apposition, with the plural. The first is the more frequent construction. E. g. Judg. xi. 33, *עָשָׂר עָרִים* *twenty cities*; on the contrary *עָשָׂר עֲשָׂרִים* *twenty cubits*, 2 Chron. iii. 3 seq. The plural may be used in the first case (Ex. xxxvi. 24, 25), but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, which there is frequent occasion to number, as *יוֹם* *day*, *שָׁנָה* *year*, *אָמָּה* *man*, &c. (comp. "four foot deep," "a thousand pound"); e. g. *אַרְבָּעָה יָמִים* *prop. fourteen day* Ex. xii. 5. With this exception, they are joined to the plural; and in the later books may then stand after the substantive (1 Chron. iv. 27, xxx. 5).

3. Numerals compounded of tens and units (as 21, 62) take the object numbered either after them in the singular (accusative); as *שְׁשִׁים וְשָׁנָה* *sixty-two years* Gen. v. 20; or before them in the plural, as in the later books (Dan. ix. 26); or the object is repeated, with the smaller number in the plural, with the larger in the singular, as Gen. xii. 4, *חֲמֵשׁ וָעֶשְׂרִים שָׁנָה* *seventy-five years* Gen. xxi. 1, *שְׁנָה וְעֶשְׂרִים שָׁנָה* *one hundred and twenty-seven years*.

4. Beyond 10 the ordinals have no peculiar forms, but are expressed by those of the cardinals, either before the object numbered, or after it in the genitive; as *בַּיּוֹם הַשְּׁבִיעִי* *on the seventh day* Gen. vii. 11, *בַּיּוֹם הָעֶשְׂרִים* *in the twentieth year* 1 Kings xvi. 10. In the latter case, the word *יָמִים* is sometimes repeated, as in Gen. vii. 11, 2 Kings xiii. 10.—In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10, e. g. *בַּיּוֹם הַשֵּׁנִי* *in the second year*, *בַּיּוֹם הַשְּׁלִישִׁי* *in the third year* 1 Kings xv. 23, 2 Kings xxiii. 1; *בַּחֹדֶשׁ הַתְּשִׁיעִי* *on the ninth of the month*, *בַּחֹדֶשׁ הָרִאשׁוֹן* *on the first of the month*, Lev. xxiii. 32, Gen. viii. 13.

Rev. 1. The numerals take the article when they stand without a substantive, and refer to subjects mentioned before. — *הַיּוֹם הַשֵּׁנִי* *the two* Eccles. iv. 9, 12. The case *הַיּוֹם הַשֵּׁנִי* *the green days* Judg. xiv. 17 is to be explained on the principle stated § 11, 7.

2. Certain substantives employed in designations of weight, measure, or of time, are commonly omitted after numerals; e. g. Gen. xx. 16. אֶלֶף כֶּסֶף *a thousand (shekels) of silver*; so also before זָהָב gold 1 K. x. 16; Ruth iii. 15. שֵׁשׁ עֶפְרוֹת *six (ephahs) of barley*; 1 Sam. xvii. 17. עֲשָׂרֵת לֶחֶם *ten (loaves) of bread*. Thus י"י is omitted Gen. viii. 5, and ה'י"ב, viii. 12. —The number of cubits is often stated thus: מֵאָה בָּמֵאָה *a hundred cubits, prop. a hundred by the cubit*, Ez. xxvii. 18.

5. Numbers are expressed *distributively* by repetition of the cardinals, as שְׁנַיִם שְׁנַיִם *two by two*, Gen. vii. 9, 15. *One time, once*, is expressed by אֶחָד בַּעַד (prop. *a tread*), שְׁנַיִם בַּעַדִּים *two times, twice*, שְׁלֹשָׁה בַּעַדִּים *thrice*. These may also be expressed by the *fem.* forms of the cardinals, as אֶחָד *once*, שְׁנַיִם *twice*, שְׁלֹשָׁה *thrice*; also בָּאֶחָד *once*, Num. x. 4. The ordinals are used in the same manner, as ה'י"ב *a second time* Gen. xxii. 15, Jer. xiii. 3, Ez. xxi. 19.

וְיָגֵן - once

וְיִחַל - once

וְיִחַל וְיִחַל - once

אֶחָד שְׁנַיִם שְׁלֹשָׁה

CHAPTER II.

SYNTAX OF THE PRONOUN.

§ 121.

USE OF THE PERSONAL PRONOUN.

1. THE personal pronoun as subject of the sentence, like any other word in the same relation, requires for its union with the predicate no separate expression of the copula, when this is merely the substantive-verb to be (§ 144). E. g. אֲנִי הָיָאתִי *I (am) the seer* 1 Sam. ix. 19, זָכִים הֵינִי *upright (are) we* Gen. xlii. 11, אֲנִי בָּלֵטִים *blanclness (wast) thou* Ez. xxviii. 15, כִּי עֲרֻמִּים הָיוּ *that naked (were) they* Gen. iii. 7, אֶחָד הוּא *one dream (is) it* Gen. xli. 26.

2. The pronoun of the *third person* often serves to form a connection between the subject and predicate, and then supplies in some measure the place of the copula, or of the verb *to be*. E. g. Gen. xli. 26, *the seven good kine* הָיָה שִׁבְעַת שָׁנִים *seven years (are) they*; Eccles. v. 18, הוּא מִתְּנוּת אֱלֹהִים *this is a gift of God*. — Sometimes such a pronoun of the third person refers to a subject of the first or second person; e. g. אַתָּה הוּא מֶלֶכִּי *thou art my king*, Ps. xliv. 5, where הוּא points at the same time

to the predicate and gives it prominence (prop. *thou (art) he, viz. king*); Is. xxxvii. 16, Neh. ix. 6, 7, Deut. xxxii. 39. (Comp. in Chaldee, Ezra v. 11; so in the Coptic.)

3. To the ground-rule (§33, 1), that the separate pronouns express the nominative and the suffixes the oblique cases, there is but one exception, viz. when there is an emphatic repetition of the personal pronoun in an oblique case (*me, me; of thee, of thee*); it then, takes, the second time, the separate form of the pronoun, in the same case as the preceding suffix, with which it is in apposition. E. g. the accusative of the verbal suffix, Gen. xxvii. 34, בִּרְכֵנִי וְגַם אֲנִי בִרְכֵנִי *bless me, me also*, comp. Prov. xxii. 19; still oftener in the genitive, with a nominal suffix, יְהוָה בְּדָמַי וְגַם בְּדָמַי 1 Kings xxi. 19, *thy blood, yea thine* (prop. *sanguis tui, utique tui*); Prov. xxiii. 15, Ps. ix. 7. So also when the pronoun, thus placed in apposition, is under the influence of a preposition (i. e. is in the genitive, according to §101, 1, comp. §154, 4), as Hag. i. 4, אֲנִי וְאַתָּה לַיהוָה *for you, for you*; 1 Sam. xxv. 24, אֲנִי וְעַמִּי *on me, on me*; 1 Sam. xix. 23, אֲנִי וְעַמִּי *also up him*; 2 Chron. xxxv. 21, אֲנִי וְעַמִּי *not against thee*. On the same principle is to be explained Gen. iv. 26, אֲנִי וְעַמִּי *to Seth, to him also*; x. 21.

4. The suffix *to the verb* is, properly, always the accusative (§33, 2, a, §59), and is the most common form of expressing the accusative of the pronoun (see Rem.). In certain cases, however, it is used also (with an almost inaccurate brevity of expression) for the dative; as Zech. vii. 5, הֲלֹא עָשִׂיתִי כְּדִבְרֵי יְהוָה *did ye fast for me?* i. e. in my behalf, for אֲנִי וְעַמִּי; Job xxxi. 18, הִנֵּנִי כְּאִשִּׁי אֲבִי *he (the fatherless) grew up to me as to a father*, Ez. xlix. 3, comp. ver. 9.

Rem. The accusative of the pronoun is necessarily expressed by אֲנִי (§117); the sign of the accusative, / a) when the pronoun, for the sake of emphasis, precedes the verb, as אֲנִי וְעַמִּי נִשְׁבַּחְתִּיךָ Num. xxi. 23; b) when the verb has two pronouns in the accusative (as only one of them can be a suffix), as אֲנִי וְעַמִּי 2 Sam. xv. 23. The use of this sign with the pronoun is not confined, however, to these cases; see Gen. iv. 14, xv. 13.

5. The suffixes *to nouns*, which are properly *genitives* (§33, 2, b), and supply the place of *possessive pronouns*,* express, like

* The possessive pronoun may also be expressed by a possessive, as is usual in the Aramaean; e. g. Ruth ii. 21, אֲנִי וְעַמִּי הֵנִי הַיְּמִינִי *the servants which (are) to me, yet my servants*; especially when the substantive is followed immediately by

nouns in the genitive (§ 114, 2), not only the subject, but also the object. The latter, e. g. : *וְהָיָה הַזֶּה לְעֵלְמִי* the wrong done to me, Jer. li. 35 ; *וְיִרְאֶה אֶת-פְּנֵי הָאֱלֹהִים* the fear of him, Ex. xx. 20.

6. When one noun is followed by another in the genitive, so that they together express but one complex idea, a suffix which refers to this whole idea is appended to the second of the two nouns (compare the analogous position of the article, § 111, 1). This occurs most frequently in the case (mentioned § 106, 1), where the second noun is used to express a quality of the first, as a periphrasis of the adjective ; e. g. Ps. ii. 6, *וְהָיָה הַר צִיּוֹן* my holy mount ; Is. ii. 20 ; xxxi. 7, *וְהָיָה הַזֶּה לְעֵלְמִי* his silver idols ; *וְהָיָה הַזֶּה לְעֵלְמִי* his strong steps, Job xviii. 7.

Very rare is the construction *וְהָיָה הַזֶּה לְעֵלְמִי* thy lived conduct, Ex. xvi. 27 ; comp. xviii. 7. So also Lev. vi. 3, Ps. xxx. 8.

Rem. 1. A masculine pronoun is sometimes used with reference to a feminine substantive (probably an inaccuracy of the colloquial language, which passed into that of books) ; e. g. Gen. xli. 23, Ex. i. 21. The reverse also occurs, but less frequently ; Deut. x. 21, 2 Sam. iv. 9.

2. The accusative of the pronoun, as object of the verb, is often omitted where it is easily supplied from the construction, especially the neuter accusative (*it*) after verbs of saying ; e. g. *וְהָיָה הַזֶּה לְעֵלְמִי* (like *dicit*) he said it Ex. xix. 25 ; *וְהָיָה הַזֶּה לְעֵלְמִי* and he told it Gen. ix. 22. As accus. of the *lying* object it is also omitted ; Gen. xxxviii. 17, until thou sendest (him) ; xxiv. 12, let (her) meet me. [?]

3. It is merely emphatic pronoun, on the contrary, and minute formality of expression, when the noun, for which the pronoun stands, follows immediately in opposition with it. E. g. Ex. ii. 6, she saw him, the child ; Prov. v. 22 ; Ex. x. 2, *וְהָיָה הַזֶּה לְעֵלְמִי* when he, the man, entered in ; 1 Sam. xxi. 14. So also Gen. ii. 10, *וְהָיָה הַזֶּה לְעֵלְמִי* . . . to them, the living beings ; and with the preposition repeated, Josh. i. 2.

4. In some examples also, the force of the nominal suffix, or possessive pronoun, has become so weak as almost to have disappeared. E. g. *וְהָיָה הַזֶּה לְעֵלְמִי* prop. my Lord (see § 108, 2, 6), namely in addressing God (Gen. xv. 2, xviii. 3, Ps. xxxv. 23) ; then also (without regard to the pronoun) the Lord, spoken of God : * *וְהָיָה הַזֶּה לְעֵלְמִי* (prop. in his, or its, connections = he, it, together), as *וְהָיָה הַזֶּה לְעֵלְמִי* Ex. xix. 8 ; and even (disregarding the person of the suffix) after the first person, as *וְהָיָה הַזֶּה לְעֵלְמִי* 1 K. iii. 19,

another in the genitive, as in 2 Sam. xvi. 21. (Compare the analogous mode of expressing the genitive, § 115.)—In this case there is sometimes a pleonastic use of the suffix, as *וְהָיָה הַזֶּה לְעֵלְמִי* prop. his father of Solomon, Cant. iii. 7 ; comp. 1 K.

* See Grammaire, Thes. Ling. Hébr., p. 221. Compare the Phœnician names of gods, Adonis (*אדני*) and Baalish (*באליש*) ; and our Notre Dame, Unser Liebes Fraue.

comp. Is. xli. 1; and after the second, Is. xli. 20. In a similar manner Mic. i. 2, *hear, ye peoples* שִׁמְעוּ.

§ 122.

OF THE DEMONSTRATIVE AND INTERROGATIVE PRONOUNS

1. The personal pronoun of the third person *הוא*, fem. *היא*, plur. *הם*, fem. *הן*, *הוא*, *היא* (*is, ea, id; ii, ea, ea*), is used also for the *demonstrative* pronoun. It then takes, regularly, the article (exceptions see in § 111, 2, b), but scarcely ever except when the substantive also is made definite. E. g. *הוא הלאה* *is, it, ביום שבת, eo die*.

The distinction between *הוא* and the *demonstrative* *זה*, is as follows: *זה* (= *hic, iste*), always points out a present or near object; *הוא* (= *ille, ipse*), like the article § 109, indicates an object already mentioned or already known. This distinction is made very clear by Judges vii. 4: *of whom I say to thee, this (זה) shall go with thee, let the same (הוא) go with thee; and every one of whom I say to thee, this (זה) shall not go with thee, let the same (הוא) not go*. In like manner, Ps. xi. 8: *אשר* *and היום* *advised* in ver. 9. Hence, *היום הזה* means *this day*, i. e. the present day on which one is speaking or writing (Gen. xxi. 33); on the contrary, *היום ההוא* is the day or the time of which the historian has just been narrating (Gen. xx. 18, xxi. 32), or the prophet has just been prophesying (Is. v. 30, vii. 18, 20), and of which he goes on to narrate or to prophesy.

2. The *demonstrative*, in its leading form *זה* (as well as *זו*, *זו*), has also, especially in poetry, the force of the relative *אשר*; comp. in Engl. *that for which*. E. g. Ps. civ. 8, *to the place זה אשר* *which thou hast destined for them*. It is even employed (like *אשר*, § 123, 1) to give a relative sense to another word; e. g. Ps. lxxiv. 2, *Mount Zion זה אשר* *on which thou dwellest*.

זה is used adverbially, a) for *there*, *זה הנה* *see there!* and then merely as an intensive particle, especially in questions, as *זה הנה* *wherefore then?* b) in reference to time, for *now*, as *הנה* *now* (already) *twice*, Gen. xxvii. 36.

3. The interrogative *מי* may be used in reference to a plural, as *מי אלה* Gen. xxxiii. 5 (for which, however, the more accurate expression is *מי נבי*, Ex. x. 8); and also in reference to things, but only where the idea of persons is implied, e. g. *מי זה* *who is Shechem (the Shechemites)?* Judg. ix. 28; comp. Gen. xxxiii. 8. Moreover, *מי* may also stand in the genitive, as *מי זה* *whose*

daughter? Gen. xxiv. 23; and both *וְ* and *כִּי* are also used indefinitely, for *any one whoever*, and *any thing whatever* (Job xiii. 13). For the latter, the language has also the word *כִּי־כֹל*.

For the use of *וְ* in a form of negative command, see §153, 2. first Note.

123.

RELATIVE PRONOUN AND RELATIVE CLAUSES.

1. The pronoun *אֲשֶׁר* often serves merely as a *sign of relation*, i. e. to give a relative signification to substantives, adverbs, or pronouns. E. g. *שָׁם* *there*, *שָׁם*—*אֲשֶׁר* *where*; *לְהָלֶכֶת* *thither*, *לְהָלֶכֶת*—*אֲשֶׁר* *whither*; *שָׁמָּה* *thence*, *שָׁמָּה*—*אֲשֶׁר* *whence*. In the same manner the Hebrew forms the *oblique cases* of the relative pronoun, *who*, *which*, viz.

Dative, *לְ* *to him*, *לְ* *אֲשֶׁר* *to whom*; *לָהֶם*, *לָהֶם* *to them*, *לָהֶם* *אֲשֶׁר* *to whom*.

Accusative, *אֶת*, *אֶתָּה* *him, her*; *אֶתָּה* *אֲשֶׁר* *whom* (*quem, quam*).

With prepositions, *בְּ* *therein*, *בְּ* *אֲשֶׁר* *wherein*, *מִשָּׁם* *therefrom*, *מִשָּׁם* *אֲשֶׁר* *wherefrom*.

Genitive, *לְשׁוֹן* *אֲשֶׁר* *whose language*, Deut. xxviii. 49.

The accusative *whom* may, however, be expressed by *אֲשֶׁר* alone, as in Gen. ii. 2.

Rem. 1. The Hebrew is able, in this way, to give a relative sense to the pronoun of the first and second persons in the oblique cases, for which in English the third must be used. E. g. Gen. xlv. 2. *אֲשֶׁר* *אֲנִי*; Num. xiii. 30. *אֲשֶׁר* *אֲנִי*; Is. xli. 5. *אֲשֶׁר* *בְּחַרְתִּיךָ* *lit. whom I have chosen thee*; Hos. xiv. 4. Only in the nom. of the 1st and 2d person is this possible in German also, e. g. *der ich*, *der du*, *die wir*, where: *der* stands for *welcher*, and (like the Heb. *אֲשֶׁר*) is merely a sign of relation.

2. The word *אֲשֶׁר* is commonly separated from the one which it thus affects, by one or more words, as *אֲשֶׁר* *יְהִי* *אֲשֶׁר* *where was*, Gen. xiii. 8. But seldom are they written together, as in 2 Chron. vi. 11.

2. The relative *אֲשֶׁר* often includes the personal or demonstrative pronoun, in such combinations as *he* (or *she*) *who*, *that which*, *those who*, see §124, 2, as in Latin *qui* stands for *is qui*. E. g. Num. xxii. 6. *וְאֲשֶׁר* *וְאֲשֶׁר* *and (he) whom thou cursest*; Is. ii. 15. *אֲשֶׁר* *לֹא* *אֲשֶׁר* *(that) which they have not heard*. The pronoun is almost always to be supplied where a preposition stands before *אֲשֶׁר*; the preposition is then construed with the

supplied pronoun, and the relative takes the case which is required by its connection with the following part of the sentence. E. g. **לְאִשׁוֹ** *to him who*, and *to them who*; **מֵאִשׁוֹ** *from him who*, *from those who or which*; **כְּאִשׁוֹ** *prop. according to that which*, hence, *as*; **אֵלֶּי אִשׁוֹ** *him who, those who*, and also *that which*.*

Sometimes the idea of place or time is also to be supplied; as **מֵאִשְׁתִּי** *is (that place) where?* **מִיָּמֵי** *from (that time) when*.

3. The pronoun **אֲשֶׁר** may be omitted in all the cases which have been specified: there is then no expression of the relative, as in the English construction, *the friend I met*; *the book I told you of*; where the relation is indicated only by the subordination of the relative clause. This omission of **אֲשֶׁר** (most frequent in poetry) takes place—

- a) Where it would stand as a pronoun in the nominative or accusative; e. g. Gen. xv. 13, **בְּאֶרֶץ לֹא קָדְשָׁהּ** *in a land (which belongs) not to them*; **וַיִּפֹּל בְּקִדְרוֹ יִשְׂרָאֵל** *and he falls into the pit (which) he makes*; Gen. xxxix. 1, **כָּל-יְמֵי-יִשְׂרָאֵל** *all (which) was, i. e. belonged, to him*, comp. ver. 5, where **אֲשֶׁר** is inserted; Eccles. x. 5 (comp. vi. 1, where with the same words **אֲשֶׁר** is employed).†
- b) When it would be merely a sign of relation, e. g. Ps. xxxii. 2, **אֲשֶׁר לֹא יִחַשְׁבֵּהוּ חַטֹּאתָי** *to whom Jehovah imputeth not sin*; Job iii. 3, Ec. xviii. 20. Frequently in specifications of time, where it would have the signification *when*; 2 Chron. xxix. 27, **בְּהַיְתָא הַזֶּה הָיְתָה הַזִּבְחָה** *at the time (when) the offering began*; Ps. iv. 8, **אֲשֶׁר הָיָה וְהָיָה קִצְרָם** *in the time (when) their corn and must are abundant*; Jer. xxxvi. 2.
- c) When there is also an omission of the personal or demonstrative pronoun (No. 2); e. g. Is. xli. 24, **אֲשֶׁר יִבְחַר בָּךְ** *an abomination, (he who) makes choice of you*; Job xxiv. 19,

* The examples are very rare, in which the preposition before **אֲשֶׁר** refers, as with us, to the relative itself; as **אֲשֶׁר בְּ** Gen. xxi. 22, for **אֲשֶׁר בְּ** *where* (xlii. 2, 10); perhaps **אֲשֶׁר בְּ** xlvii. 12, for **אֲשֶׁר בְּ** *in which*. Comp. also **אֲשֶׁר בְּ** Zech. xii. 10, for **אֲשֶׁר בְּ**.

† The Arabic omits the relative when the substantive to which it refers is indeterminate, as above; but inserts it when the substantive is determinate. In the latter case, the Hebrew commonly inserts it in prose (see Jer. xlii. 20, Ec. xli. 30 & et.); though it is sometimes omitted, Ec. xviii. 20, 2 Sam. xviii. 14, especially in poetry, Ps. xlii. 2, xlii. 14, 21, Dent. xxxii. 17, Job iii. 3.

Shool [sweeps away] שָׁוּ (those who) *sin*; comp. ver. 9. The pronoun thus omitted may include the idea of place or time, as 1 Chron. xv. 12, לְבַיְתֵּנוּס *to* (the place which) *I have prepared for it*; comp. Ex. xxiii. 20.

Rem. 1. When the pronoun to be supplied would be in the genitive, the preceding noun takes the constr. *state*. E. g. Ex. iv. 13, בְּיָדְךָ *by the hand* (of him whom) *thou wilt send*; Hos. i. 2, בְּרִאשֵׁית דִּבְרֵיךָ *beginning* (of that which) *Jehovah spake*; Ps. lxxxi. 6, לֹא יָדַעְתִּי אֶת דְּבַר הַלֵּל *the speech* (of one whom) *I have not*; lxx. 5, Lam. i. 14, Jer. xlviii. 26. Comp. § 115, 3.

2. Relative clauses are also attached by the *copula* (וְ), e. g. Job cxix. 12, *the orphan*, וְאֵין עֲזָרָה *and he that hath no helper*.

in Hebrew

§ 124. *

MODE OF EXPRESSING THOSE PRONOUNS FOR WHICH THE HEBREW HAS NO PROPER FORMS.

1. The reflexive pronoun in the oblique cases, *se, sibi, &c.*, is expressed—

- a) By the conjugations *Niphal* and *Hithpaël*.
- b) By the pronominal suffix of the third person; e. g. Judg. iii. 16, וַיַּעַשׂ אֵלָיו חֶבֶד *and Ehud made him (sibi) a sword*; Gen. xxii. 3, Abraham took two of his servants אִתּוֹ *with him, for with himself*; 1 Sam. i. 24, she carried him up אִתָּהּ *with her, for with herself*; Gen. viii. 9, Jer. vii. 19, Ez. xxxiv. 2, 8, 10.
- c) By periphrasis with a substantive, especially אָנֹכִי, e. g. אָנֹכִי אֵין יָדָעָה *I should not know myself*, Job ix. 21; Jer. xxxvii. 9; אִתְּרֵבָה *within herself* (רֵבָה the inner part), Gen. xviii. 12. Comp. Ram. 3.

The idea *self* is similarly periphrased, in Arabic by *eye, soul, spirit*, in Samaritan by *soul, spirit* (ātman), in Rabbinic אָנֹכִי, אָנִי (bone), אָנִי (body), in Amharic by אָנִי (head), in Egyptian by *mouth, hand* &c. et al. Comp. in Engl. *my body* (I myself), in Middle High Germ. *mit lip, die lip*.

2. The relative אֲשֶׁר commonly includes the personal and demonstrative pronoun (in the combinations *he who, that who, those who*, § 123, 2) in all cases of the singular and plural. Very seldom it is expressed by the interrogative pronoun, as אֲשֶׁר *that which*, Eccl. i. 9, iii. 15.

Item. 1. Each, every one, when a person is meant, is expressed by אִישׁ a man, sometimes repeated אִישׁ אִישׁ Ex. xxvi. 4, אִישׁ אִישׁ Ps. lxxxvii. 5; with reference either to persons or things, by כָּל , commonly without the article (§ 111. 1); by repetition, כָּל כָּל every morning; and by the plural, כָּל יוֹמִים every morning Ps. lxxiii. 14.

2. *Any one, some one*, is expressed by אִישׁ Ex. xvi. 29; Cant. viii. 7; and by מִי־נָא Lev. i. 2; *any thing, something* (especially with a negation), by מִי־נָא , מִי־נָא without the article. Comp. also § 122, 3.

3. *Self* (besides the above forms in No. 1, c), is expressed, in reference to persons and things, by אִישׁ , זֶה ; as אִישׁ זֶה the Lord, *he for the Lord himself*, Is. vii. 14; $\text{הַיְּהוּדִים הַזֵּהִם}$ the Jews themselves, Esther ix. 1.—The same is expressed by אִישׁ , זֶה with the article; as אִישׁ זֶה the same man, בַּיּוֹם הַזֶּה in the same time (but also, *that man, in that time*, § 122, 1). In reference to things, the noun בָּשָׂר (*base, body*, in this case figuratively for *essence, substance*) is also used as a periphrasis for this pronoun; e. g. $\text{בָּשָׂר הַיּוֹם הַזֶּה}$ on the selfsame day, Gen. vii. 13; comp. Job xxi. 23, בָּשָׂר הַזֶּה in his prosperity itself = in his very prosperity.

4. *The one—the other (alter—alter)* is expressed by אֶחָד or אֲחֵי repeated, or by אֶחָד with אָח brother or רֵעַ friend, and where the feminine is required, by אֶחָדָה woman, with אֲחֵיהָ sister or רֵעֵיהָ friend; both the masc. and fem. forms are used also with reference to inanimate objects of the same gender. The same form is used to express one another, as Gen. xiii. 11, *and they separated*, אֶחָד מֵהַשְׁנֵי the one from the other, i. e. from one another. Gen. xi. 3, *they said* אֶחָד מֵהַשְׁנֵי to one another; Ex. xxvi. 3 *five curtains shall be joined* אֶחָד מֵהַשְׁנֵי to one another.

5. *Some* is often expressed by the plural form alone, as אִשָּׁהִם some days Dan. viii. 27, שָׁנֵיהֶם some years Dan. xi. 5, 8; and sometimes by אֶחָד מֵהֶם *out of*, Neh. v. 2-4.

CHAPTER III. SYNTAX OF THE VERB.

§ 125.

USE OF THE TENSES IN GENERAL.

FROM the poverty of the Hebrew language in the means of expressing the relations of time, absolute and relative (§ 40 and 48), we should naturally expect some variety in the uses of the same form.

We are not to infer from this, however, that there was no well-defined and established use of the two existing tense-forms.

on the contrary, each has its own definite sphere, as already stated in general, in the Note on page 88. The *Perfect* serves for the expression of the *finished* and *passed*; what is come to pass or is gone into effect; whether it actually belongs already to past time, or lies properly in the present or even in the future, and is only represented as finished (i. e. expressed with the same certainty as if already done) or as relatively prior to another and later event. The *Imperfect* (*Imperfectum, Futurum*) expresses, on the contrary, the *unfinished*, and hence the *continuing* and *progressive* (even in past time), that which is coming into being, and the future. The *Imperfect*, moreover, in a modified form (§48), is also used to express the relations of the Optative, the Jussive, and the Subjunctive. To which is to be added another peculiarity of the Hebrew diction, already noticed (§49, viz. the attachment of Imperfects to a Perfect, and *vice versa* of Perfects to an Imperfect, by means of the *Fav consecutiva*. The details are given in the following sections.

It is a false view, which regards the so-called Perfect and Imperfect not as tenses, but as designed originally to express distinctions of mood rather than relations of time.*

As examples of the Perfect and Imperfect used expressly to denote opposite relations of time, we refer to Is. xlv. 4, אֲנִי יְהוָה וְאֵין עֹדֵי אִמָּן I have done it, and I will (still) bear (you); and ver. 11, יְהוָה אֱמַר אֲנִי וְאֵין עֹדֵי אִמָּן I have spoken it and will bring it to pass; I have purposed and will accomplish it; Deut. xxxij. 21, Nah. i. 12, 1 K. ii. 28.

§126.

USE OF THE PERFECT.

The form of the Perfect stands

1. In itself and properly, for *absolutely* and *fully* past time (*Præteritum perfectum*), e. g. Gen. iii. 10, 11, אָנֹכִי עָרֵב עָרֵב who hath showed to thee? ver. 13, why hast thou done this? Comp. vs. 14, 17, 22. Hence it is used in narrating past events; Gen. i. 1, in the beginning God created (Perf.) the heaven and the earth; iv. 1, xxix. 17. Job i. 1, there was (Perf.) a man in the land of Uz; ii. 10.

* In the contrary, very nearly corresponds the distinction of *Actio perfecta* and *Actio imperfecta*, introduced after Varro into Latin grammar.

In continued narration, it is usually followed by the Imperfect, connected with it by *Vav consecutive*. § 129, 1.

2. For the *Pluperfect*. Gen. ii. 2, וַיַּעַשׂ אֱלֹהִים *his work which he had made*; ver. 5, *Jehovah had not yet caused it to rain*; vii. 9, xix. 27, xx. 18, xxvii. 30, xxxi. 20, Jon. i. 5.

3. For the abstract *Present* of our languages, where this denotes (a) a condition or property already long continued and still existing, as אֲנִי יוֹדֵעַ *I know*, Job ix. 2, x. 13; אֲנִי לֹא יוֹדֵעַ *I know not*, Gen. iv. 9; אֲנִי שׂוֹנֵא *I hate*,* Ps. xxxi. 7; אֲנִי צַדִּיק *I am righteous*, Job xxxiv. 5; אַתָּה גָּדוֹל *thou art great*, Ps. civ. 1; אֲנִי קָטָן *I am little*, Gen. xxxii. 11; or (b) an already existing, but still recurring (habitual) action or state (frequent in expressing general truths); as, אֲנִי אֹמֵר *I say, I think*, Job vii. 13, Ps. xxxi. 15.—Ps. i. 1; *happy the man, who walks not (לֹא יֵלֵךְ) in the counsel of the wicked, nor stands (יִצֵּב) in the way of sinners, nor sits (יִשְׁבֵּעַ) in the seat of scoffers*; x. 3, cxix. 30, 40.

Here, in the sphere of our Present, the Perfect and Imperfect meet. The one or the other is used, according as the speaker regards the action or state expressed by the verb as one that before existed, but still subsisting, or perhaps just then completed; or, as then about coming to pass, continuing, perhaps happening at the moment (comp. § 127, 2). We accordingly find, in about the same sense, אֲנִי יוֹדֵעַ Ps. xl. 13, and יָדַעְתִּי Gen. xix. 19, xxxi. 35. Often, in such cases, Perfects and Imperfects are intermingled; e. g. Is. v. 12, Prov. i. 22, Job iii. 17, 18.

4. The Perfect refers even to *future* time; namely, in *assertations* and *assurances*, where the will of the speaker views the act as done, as the same as carried into effect. Our Present also, in such cases, is readily used for the Future. So in contracts, or promises of the nature of a contract: e. g. Gen. xxiii. 11, *I give (אֶתֵּן) thee the field*; ver. 13, *I give (אֶתֵּן) money for the field*; especially when it is God who makes the promise (Gen. i. 29, xv. 18, xvii. 20); and also where one expresses himself with confidence, especially when declaring what God is about to do; e. g. Ps. xxxi. 6, וְאַתָּה יְיָ אֱלֹהֵי *thou, O God, deliverest me*. Hence it is frequent in animated description of the future, and in prophecies; e. g. Is. ix. 1, *the people, that walk in darkness, see (יִרְאוּ) a great light*; v. 13, *therefore, my people goes into cap-*

* As in Latin, *noſcō, memini, odi*, in Gr. *οἶδα, μνησκώ*.

fecity (נִשְׁמַר); vs. 14, 17, 25, 26; xi. 1, 2, 4, 6, 10. In these cases, also, it alternates with the Imperfect; e. g. Is. v.—Camp. No. 6.

In Arabic also, the Perfect, strengthened indeed by the particle *ya*, is employed in the emphatic expression of a promise, and the like. Thus it is said: *I have already given it thee*; i. e. *it is as good as done*. Similar to this is the use of the Lat. *perii*, and the Gr. ὅλολον, ἀνέδοξα (ll. 15, 128*).

5. Of the *relative tenses*, those are expressed by the Perfect in which *the past* is the principal idea, viz. (a) the *Imperfect subjunctive* (which is also expressed by the Imperfect, §127, 5); e. g. Is. i. 9, נִשְׁמַר הָיִינוּ כְּסֹדֶם we should have been [exemplum] as Sodom, we should have been like Gomorrah; Job iii. 13; (b) the *Pluperfect subjunctive*; e. g. Is. i. 9, לֹא הָיִינוּ אִם if he had not left; Num. xiv. 2, וְיָדָהּ אִם if we had but died! (לֹא with the Imperfect would be, if we might but die! §136, 2); Judges xiii. 23; Job x. 19, אֲנִי אֶפְסָה אֲנִי אֶפְסָה I should be as if I had never been; (c) the *Future perfect* (*futurum exactum*); e. g. Is. iv. 4, נִשְׁמַר אֲנִי when he shall have washed away, prop. when he hath washed away; vi. 11.—Gen. xliii. 14, אֲנִי אֶפְסָה אֲנִי אֶפְסָה if I am bereaved (for shall be, ubi orbus fuero), then am I bereaved (expression of hopeless resignation).

6. In the cases hitherto considered, the Perfect stands by itself, independently, and without any immediate connection with verbs that precede it. But its uses are no less various, when it is connected by *ו* (*Var. consecutive of the Perfect*) with a preceding verb; it then connects itself also (in *signification*) with the *cause and mood of that verb*. The tone, in this case, is thrown forward; see §49, 3. It is thus used—

a) Most frequently with reference to *future time*, when preceded by the Imperfect. E. g. Gen. xxiv. 40, *Jehovah will send his angel וְהֵלַךְ אֲנִי and prosper thy way* (prop. and then he

* The *consecutive*, that something shall take place, can also serve for the expression of a wish that it may take place. So in Gen. xl. 14, וְהֵלַךְ אֲנִי וְהֵלַךְ אֲנִי and deal kindly with me (prop. and then deal kindly with me, I hope) and make mention of me, &c. The addition of *אֲנִי* puts this sense of the Perfect here beyond doubt. The Arabic also employs the Perfect, in the expression of a wish and of earnest entreaty. In Hebrew, see also Job xxi. 16, the command of the wicked, וְהֵלַךְ אֲנִי, be far from me! xxi. 18. Comp. the use of the Perfect consecutive, after the Imperative No. 8, c.

prosper); Judg. vi. 16, 1 Sam. xvii. 32. Here the *Future*, as the discourse proceeds, passes over into the narrative form of the *Praterite*; and this use of the Perfect is connected, in signification, with that explained in No. 4.

b) For the *Present subjunctive*, when that is the meaning of the preceding Imperfect (§ 127, 3). E. g. Gen. iii. 22, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *lest he put forth his hand and take and eat*; prop. *and so takes and eats*. xxii. 12, xix. 19, Num. xv. 40, Is. vi. 10.

c) For the *Imperative*, when this form precedes. Gen. vi. 21, *וְהָיָה לְךָ קָח לָךְ* *take for thyself, and gather*; prop. *and then thou gatherest*. xxviii. 43, 44, 1 K. ii. 36. As under letter a, the expression of *command* here passes over into plain *narration* of what is to be done. The Perfect is sometimes separated from the *Vav*; Ps. xxii. 22.

d) For *past or present time*, when this is expressed by a preceding Perfect or Imperfect.

Rem. 1. The *Perf.* with *Vav connect.* has also reference to future time, when preceded by any indication of futurity; as Exod. xvi. 6, 7, *וְרָאוּ אֶת עֵינֶיךָ בַּיּוֹם הַהוּא* *at even, then ye shall know*; xvii. 1, *וְעַתָּה יְהוָה יִשְׁמָע* *and they will atone me*; 1 Sam. xx. 18, 1 K. ii. 42; Ex. xxxix. 27; after a participle referring to future time, 1 K. ii. 2.

But also, without any previous indication of futurity, after antecedent clauses implying: a) a cause, or b) a condition, the *Perf.* with *Vav connect.* is employed in the sense of the *Future* (and *Imperative*). For letter a, comp. Num. xiv. 24, *וְהָיָה כִּי יִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *because another spirit is with him therefore will I bring him*; and without the causal particle, Gen. xx. 11, *לֹא יִירָא אֱלֹהִים בְּהָאָרֶץ* *there is no fear of God in the land*, *וְיִקַּח וְיֵאָכַל* *and therefore they will kill me* (for, because there is none, therefore); xiv. 12, 13, Ex. vi. 4. Comp. Ps. xxx. 11, *לְפָנֶיךָ יְהוָה* *for thy name's sake, therefore forgive (or, will thou forgive)*. For letter b, comp. Gen. xxiii. 10, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *if I have found grace, then take*; and without the conditional particle (§ 155, 4, a) xlv. 22, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *leaves he (if he leaves) his father*, *וְיִקַּח וְיֵאָכַל* *then he dies*. xxviii. 29, xli. 39, Is. vi. 7, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *touches this (if this touches) thy lips*, *וְיִקַּח וְיֵאָכַל* *then departs &c.* 1 K. iii. 12.—Also with various other references to the present, there is connected the expression, by means of *ו*, with the *Perfect*, either 1) of *futurity* (Judges xiii. 3, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *thou art unfruitful conceive and bear*; 1 Sam. ix. 8, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *here is a quarter shekel, that will I give*); or 2) of a *wish* (Ruth iii. 9, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *I am Ruth therefore spread out &c.*); or 3) of an *interrogation* (Ex. v. 5, *וְיִשְׁלַח יְהוָה וְיִקַּח וְיֵאָכַל* *the people are numerous in the land, and would ye let them rest?* Gen. xxix. 16, 1 Sam. xxv. 10, 11).

3. A very frequent formula of the prophetic style (like *וְיָבֹא* and *it came to pass*, in narration) is *וְיָבֹא* and *it will come to pass*, either with

a preceding Future, or without it (see Rem. 1), especially when a specification of *time* is added; as Is. vii. 18, וְהָיָה בַּיּוֹם הַהוּא *in that day*.

§ 127.

USE OF THE IMPERFECT.

The significations of the Imperfect are even more various, perhaps, than those of the Perfect. But here, the language can give a more definite expression to certain modal relations, by lengthened and shortened forms of the Imperfect (see § 148), namely the *Jussive* and the *Cohortative* (§ 128). Here also, the *Var consecutive* has a very comprehensive and important application (§ 129). The *shortening*, however, as already stated (§ 148, 4), is not apparent in all forms; at least in the mode of writing them; and, aside from this, usage is not constant, the common Imperfect being also employed in almost all the relations for which the shortened one was formed.

The Hebrew Imperfect is, in general, directly the opposite of the Perfect, and accordingly expresses the unfinished, what is coming to pass, and is future; but also what is continuing and in progress at any period of time, even in the past. See p. 88, Note.

Accordingly the Imperfect stands—

1. For the *proper future*; Gen. ix. 11, לֹא יִהְיֶה מַדּוּבָר עוֹד *there shall not again be a flood*; 1 K. i. 13, 24, 30, יִשְׁמַר אַחֲרַי *he will (or shall) reign after me*; also, in narration for the future with reference to some point of time in the past, as 2 Kings iii. 27, הַבְּרִיָּא הַרְּבִיבָה *the first-born who was to reign (regnaturus erat)*.

2. As often also for *present time*; 1 Kings iii. 7, אֲנִי לֹא יוֹדֵעַ *I know not*; Is. i. 13, אֲנִי לֹא אֶשְׂבֵּר *I cannot bear*. Gen. xxxvii. 15. It is employed especially in the expression of permanent states and conditions, which are now and always will be (where the Perfect also is used, but more rarely, § 124, 3, a, b), and hence in the expression of general truths. E.g. Gen. xliii. 32, לֹא יֵאָכְלוּ הָעִבְרִים עִם הָעִמְלִיתִים *the Egyptians may not eat with the Hebrews*; Job iv. 17, הֲיֵשׁ אִישׁ לִפְנֵי יְהוָה *is man just before God?* Il. 4; Prov. xv. 20, בֶּן חָכָם יִשְׂמַח בְּאָבִיו *a wise son rejoices in his father*. This is very frequent in Job and in Proverbs.

In the same formula is used sometimes the Perfect, and sometimes the Imperfect, but not necessarily without any difference of meaning, e. g. Job i. 7, וְהָיָה כִּי יִשְׁאַל *whence comest thou?* Gen. xvi. 5, וְהָיָה כִּי יִשְׁאַל *whence didst thou come?*

3. For a number of relations which in Latin are expressed by the Subjunctive, especially by the Present Subjunctive; namely the future, or what is to be, according to a subjective view or in some other conditional relation. Thus it stands—

- a) For the Subjunctive after particles signifying *that, that not* (*ut, ne*), as לֵּשׁׁן אֲשֶׁר , especially לֵּשׁׁן אֲשֶׁר , and לֵּשׁׁן (without אֲשֶׁר), also אֲשֶׁר יִן *that, in order that*.* E. g. Gen. xi. 7, אֲשֶׁר יִשְׁמְעוּ *that they may not understand*; Num. xvii. 5, $\text{לֵּשׁׁן אֲשֶׁר יִבֹּא}$ *that he may not come near*; Deut. iv. 1, לֵּשׁׁן יִבֹּא *in order that ye may live*; Ex. xii. 12, אֲשֶׁר יִבֹּא *in order that he may not see*; and also after כִּי *that not, lest*, e. g. $\text{כִּי יִשְׁמְעוּ יְיָ}$ Gen. iii. 22.
- b) For the Optative; Job iii. 3, יָאֲבֹד יָאֲבֹד *percat dies*; vs. 5, 6, 8; vi. 9. In this signification, the lengthened or shortened form is properly employed (§ 128, 1, 2), often with the particle אֲנִי ; e. g. אֲנִי יִשְׁמְעוּ , Ps. vii. 10, *O that might cease* — אֲנִי יִשְׁמְעוּ Gen. xlii. 18, *thy servant would speak*, i. e. let thy servant speak. Ver. 33, אֲנִי יִשְׁמְעוּ *let him, I pray, remain*. Sometimes, however, the common Imperfect occurs in place of the shortened one, even when the latter is distinctly formed; e. g. יִבֹּא *let there appear*, Gen. i. 9; comp. xli. 31; יִבֹּא Job iii. 9.
- c) For the Imperative, for which, in negative commands (prohibitions), it always stands; when prohibitory, with אַל , as: אַל תִּשְׁטֹל *thou shalt not steal*, Ex. xx. 15; when in the sense of discussion, of a wish or opinion that something should not be done, with אַל , as: אַל תִּירָא *do not fear* Gen. xvi. 3, Job iii. 4, 6, 7. Here too, especially in connection with אַל , the proper form is the *Jussive*, viz. the shortened Imperfect. It is also used for the Imperative when the third person is required, and for the Imperative in the passive conjugations, where this form does not exist (see § 46). E. g. יִבֹּא *let there be light*, Gen. i. 3; יִבֹּא *let him be put to death*, Ex. xxxv. 2. Comp. § 128, 2.
- d) For the so-called Potential, where we use *may, can, might, could, &c.* E. g. Gen. ii. 16, אֲמַרְתָּ לָּהּ *thou mayest eat*,

* When these particles have a different signification, the Imperfect is not used; e. g. כִּי *because*, with the *Perf.* Judg. ii. 20, כִּי יִבֹּא *because*, Gen. xxiv. 27.

† The particle אֲנִי (§ 133) gives to the verb the form of a request and of a wish. On the use of it with the first person, see § 128, 1.

Prov. xi. 9, *יֵשׁ אֲנִי* *who can say?* Gen. xliii. 7, *אֵיךְ נֵדָע* *could we know?* Gen. xx. 9, *אֲנִי נֶאֱמַר* *which may not (or should not) be done:*

4. The idea of the Imperfect falls even within the sphere of the past; and, chiefly, in the following cases:

- a) After the particles *אֲזַי* *then*,* *עַד* *not yet*, *עַתָּה* (*when not yet*) *before*. E. g. Josh. x. 12, *אֲזַי דִּבֶּר יְהוֹשֻׁעַ* *then spoke Joshua*; Gen. ii. 5, *עַד* *נִהְיָה* *there was not yet*; Gen. xxxvii. 18; *לִפְנֵי* *בָּרַח* *before thou camest forth*, Jer. i. 5. Compare the use of the Perf. and Impl. in the same sentence, 1 Sam. iii. 7.
- b) Often also of continuous, constantly repeated acts, of customary and habitual action, like the Imperfect of the Latin and French languages. Repeated or customary action involves the idea of continued renewal, the incomplete, the unfinished, which lies in the conception of the Imperfect. 1 K. iii. 4, *a thousand burnt-offerings did Solomon offer* (*נִשְׁחַלַּח*). Job i. 5, *thus did* (*נַעֲשֶׂה*) *Job continually*; xxii. 6, 7, 8, xxix. 12, 13, Judg. xiv. 10, 1 Sam. i. 7, 1 Kings v. 25, Is. x. 6, Ps. xxxii. 4, xliii. 5. But also—
- c) Of singly occurring, transient events, where the Perfect might be expected.† So at least in the poets, as we use the Present tense in lively description of the past. Job iii. 3, *perish the day* *בִּי* *אֲנִי* *wherein I was born*; ver. 11, *לָמָּה* *לֹא* *מִבֶּטֶן* *אֲמַתִּי* *wherefore died I not from the womb?* iv. 12, 15, 16, x. 10, 11.

5. For the Imperfect Subjunctive, especially in conditional sentences (the *modus conditionalis*) both in the protasis and apodosis. Ps. xxiii. 4, *לֹא* *אֵרָא* . . . *בִּי* *עַד* *even if I should*

* But when *אֲזַי* signifies *then* with reference to futurity, the Imperfect has a future sense (Ex. xii. 48).

† The term *not-yet*, implying something yet to be, not yet existing, could not be followed, in the Hebrew's conception, by the expression of the *perfect* and past. He must therefore use the *Imperfect* tense, with reference to the point of time indicated by *עַד*.—So of *אֲזַי*; the act following it is conceived as something *pending* viewed from that point of time, not as a thing then completed and past.—T.

‡ This would seem irreconcilable with the idea of the *Imperfect*; but it certainly lies in the examples adduced. In Job iii. 3, the wish is predicated of the day, when he was yet to be born; (in the verses following, treated as a past reality.) Ver. 11 belongs, properly, to *before* as *from the womb* (= from birth) being the point of time; at which the act is conceived as belonging to the future. In iv. 12, 15, 16, the instantaneous is excluded by the nature of the case. Still more clear is x. 10, 11.—T.

go... *I should not fear*; Job v. 8, *I would apply unto God* (were I in thy place); ix. 21, *I must be ignorant of myself* (should I speak otherwise); x. 18, *I had died, and no eye had seen me*; iii. 16, vi. 14. In this case, also, the shortened form of the Imperfect is appropriate (§ 128, 2, c).

§ 128.

USE OF THE LENGTHENED AND SHORTENED IMPERFECT (COHORTATIVE AND JUSSIVE).

1. The Imperfect with the ending נִפְּתָל (*Cohortative*), found almost exclusively in the first person, is expressive of purpose or endeavor (§ 48, 3); and hence is employed, a) to express excitement of one's self, or a determination, with some degree of emphasis. Ps. xxxi. 8, $\text{אֲשׁוּשָׁה אֶפְתָּח}$ *let me be glad and rejoice*! ii. 3; $\text{בִּרְצָנָה בִּרְצָנָה}$ *come! let us break asunder*. Also, with less emphasis, in soliloquy; Ex. iii. 3, $\text{אֵלֵךְ אֲנִי וְאַתָּה}$ *I will go now and see*; Gen. xxii. 21; b) to express a wish, a request (for leave to do something); Deut. ii. 27, $\text{אֲפָסֶה$ *let me pass through*; Num. xx. 17, $\text{אֲפָסֶה אֲנִי וְאַתָּה}$ *let us pass through, I pray thee*; c) to express an object or design, when it is commonly joined by γ to a preceding Imperative; Gen. xxvii. 4, *bring it hither, אֲכַלֶּה* *and I will eat*—that I may eat; xxix. 21, xlii. 34, Job x. 20. More seldom, d) it stands in conditional sentences with *if, though*, expressed or implied, Job xvi. 6, xi. 17, Ps. cxxxix. 8. It also stands, e) frequently after *Vav consecutive* (§ 49, 2).

In Jeremiah, it is used to give force and emphasis of almost every kind; iii. 25, iv. 19, 21, vi. 10.

2. The shortened Imperfect (the *Jussive*) is used principally, a) in the expression of command, wish, as אֲרִיב *preferat* Gen. i. 24 (on the contrary, Indicative, אֲרִיב *preferet* Is. lxi. 11); אֲסִיט *sistat* Jer. xxviii. 6; אֲיִן *utinam sit* xxx. 34; and joined to an Imperative by γ (comp. No. 1, c), Ex. viii. 4, *entreat Jehovah אֲרִיב* *and let him take away*—that he may take away; x. 17, Judg. vi. 30, 1 Kings xxi. 10, Esch. vii. 2 (אֲרִיב):* b) in prohibition and negative entreaty, as אֲלֹא תִבְרֹךְ *thou shalt not bring back*, Gen. xlii. 8; אֲלֹא תִשְׁחָדֵם *do not destroy*, Deut. ix. 20; in the tone of request, אֲלֹא תִפְּרֹדֵם *do not turn me away* [1 K.

* On these two cases (a and b), see § 127, d and c.

1, 20]; of warning, $\text{לֹא תִסְתַּחֲסֶה} \text{ne confidat}$ Job xv. 31, xx. 17; c) often in conditional clauses (the usage of the Arabic) both in the protasis and apodosis. E. g. Ps. xlv. 12 (אִם יִשְׁכַּח), civ. 20 (אִם יִשְׁכַּח and וְיִשְׁכַּח), Hos. vi. 1 (אִם יִשְׁכַּח), Is. i. 2 (אִם יִשְׁכַּח), Gen. iv. 12 (אִם יִשְׁכַּח), Lev. xv. 24 (אִם יִשְׁכַּח ... אִם יִשְׁכַּח), Job x. 16, xiii. 5, xvii. 2, xxii. 28, 1 Sam. vii. 3 (אִם יִשְׁכַּח); d) after *Vav consecutive* (§49, 2).

As the distinction of the *Jussive* from the common form of the *Imperfect*, by its orthography, is very far from universal (§43, 4, and §127, 3, b, c), it is sometimes uncertain how this tense should be understood; especially as, in the poets, the shortened form occurs, now and then, where the common one might be used without essential difference in the sense; e. g. Ps. xxi. 2. The *Jussive* then expresses rather a subjective view, *it may be, it might, should, could be*, as the sense and connection in each passage require.

§129.

USE OF THE IMPERFECT WITH VAV CONSECUTIVE.

1. The Imperfect with *Vav consecutive* (וַיִּשְׁכַּח) and then *kill-ed* he, §49, 2), stands only in close connection with what precedes. Most usually, a narration begins with the Perfect, and is then continued by Imperfects with *Vav consecutive*. This is the usual way of relating past events. E. g. Gen. iv. 1, and *Adam knew* (וַיִּדְעַת) *Eve his wife, and she conceived and bare* (וַתַּחַב וַתֵּלֶד) *Cain*; vi. 9, 10, &c., x. 9, 10, 15, 19, xi. 12, 13-15, 27, 28, xiv. 5, &c., xv. 1, 2, xvi. 1, 2, xxi. 1, &c., xxiv. 1, 2, xxv. 19, 20, &c., xxxvi. 2-4, xxxvii. 2.*

But where there is a connection with earlier events, the *Impf.* with *Vav consecutive* may commence the narration, or a division of it. Very often, it begins with וַיְהִי (וַיְהִי *et* *happened*) Gen. xi. 1, xiv. 1, xvii. 1, xxii. 1, xxvi. 1, xxvii. 1; וַיֹּאמֶר *and Jehovah said*, xii. 1.

* Sometimes, the preceding Perfect is only implied in the sense; e. g. Gen. xl. 10, *Now (was) a hundred years old* וַיְהִי *and then he died*; x. 1. So also in the following sentence: *in the third day* וַיִּשְׁכַּח *then he lifted up his eyes*; fully expressed: *it happened on the third day, and then* — Gen. xiii. 4, Is. xxxvii. 14, xl. 1.

† This connection is the usual one, when a designation of time is to be introduced; e. g. Gen. xxii. 1, וַיְהִי *and it happened after these things, that God tried*; xxi. 2, וַיְהִי *and it happened after these things, that God tried*; xxi. 16, 24. See the numerous passages in *Genesis*. Thus Ling. Hebr. p. 372. In like manner we find וַיְהִי used of the future; see §126, Rom. 2.

It stands also, especially, a) after the protasis; e. g. after *because* as in 1 Sam. xv. 23, *because thou hast rejected the word of Jehovah, יִשָּׁאֵל therefore he rejects thee*; Gen. xxxiii. 10; after *since* (כִּי) Job iv. 5; b) after an absolute substantive, e. g. 1 Kings xii. 17, *as for the children of Israel, יִשְׂרָאֵל רִיבְעוֹם רָבָה רָבָה Rehoboam reigned over them*; ix. 21, Dan. viii. 32.*

In such sentences as the following, י may be rendered *that*: Ps. cxliv. 3, *what is man יִשָּׂאֵל that thou regardest him?* (comp. Ps. viii. 5 where כִּי is used); Is. li. 12, *who art thou יִשָּׂאֵל that thou shouldst fear?* But here, the thought is properly: *how little account is man; and yet, thou dost regard him.*

2. As to the relations of time denoted by it, the *Imperfect of consecution* refers, according to the tense which precedes it, either—

a) To present time; namely, in continued description of it, with a preceding *Perfect* (as a *Present*; Gen. xxxii. 6, Is. ii. 7, 8, Job vii. 9, xiv. 2); or *Imperfect* (as a *Present*; Job xiv. 10, 1 Sam. ii. 29); or *Participle*; Nah. i. 4, 2 Sam. xix. 2, Amos ix. 6.

b) Or, less frequently, to futurity; with a preceding *Perfect* (as a *Future*; Is. v. 15, 16, xlii. 7, 8, Joel ii. 23, Micah ii. 13, Ps. cxx. 1); or *Jussive* (Joel ii. 18, 19); or *Imperative*, Ps. l. 6; also, when joined to a clause without a verb, Gen. xlix. 15; or to an absolute substantive, Is. lx. 11; or leading back to the future, Is. ii. 9, lx. 13.

In the apodosis after *כִּי* stands יִשָּׂאֵל Is. xlviii. 18, 19, *for then had been*; and יִשָּׂאֵל in a conditional clause, Ps. cxxxix. 11, *for and (if) I should say*; comp. the common *Imperfect* § 127. 5.

§ 130.

OF THE IMPERATIVE.

1. The *Imperative* expresses not only command in the proper sense, but also exhortation (Hos. x. 12), entreaty (2 Kings v. 22, and with יִשָּׂאֵל, Is. v. 3), wish (Ps. viii. 2, and with וְ Gen. xliii. 13), permission (2 Sam. xviii. 23, Is. xlv. 11). It is employed especially in *strong assurances* (comp. *thou shalt have it*, which expresses both a command and a promise); and hence in pro-

* On the sentences which begin with the *Infinitive* or *Participle* and then are ended with this *Future of consecution*, see § 123, item 2, and § 124, item 2.

phetic declarations, as Is. vi. 10, *thou shalt make the heart of this people hard for thou wilt make*. These may be either *a*) promises, Ps. cxviii. 5, *thou shalt see (וַיֵּרְא) the prosperity of Jerusalem*; Is. xxxvii. 30, lxx. 18, Ps. xxii. 27, Gen. xx. 7; or *b*) threatenings* Is. xxiii. 1, *wail, ye ships of Tarshish, for ye shall (וְיִשָּׁא) wail*; vs. 2, 4, x. 30, xlii. 6. In all these cases the use of the Imperative approaches very near to that of the Imperfect, which may therefore precede (Gen. xx. 7, xlv. 18) or follow it (Is. xxxiii. 20) in the same signification.

A more lively expression is given to the Imperative, in almost all its senses, by the addition of the particle *אָז* *age*! (§ 105); particularly, in command, as well as milder form (do now, this or that) Gen. xxv. 2, as that of rebuke and menace, Num. xvi. 26, xx. 10; and in entreaty, *אָז* *אָז* Gen. xii. 13. Tauntingly permissive is *אָז* *אָז*, Is. xlvii. 12, *perish now!*

2. We may, from the above, explain the peculiar use of two Imperatives usually connected by *and*: *a*) where they are employed in a good sense, the first containing an admonition or exhortation, and the second a promise made on the condition of obedience implied in it (like *divide et impera*! Engl. *do well and have well*). E. g. Gen. xlii. 18 *וַיֵּרְא וַיֹּאמֶר אֵלָיו* *this do, and (ye shall) live*; Prov. xx. 13, *keep thine eyes open* (be wakeful, active), *and thou shalt have plenty of bread*; Ps. xxxvii. 27 (comp. ver. 3), Prov. vii. 2, ix. 6, Job xxii. 21, Is. xxxvi. 15, xlv. 22, Hos. x. 12, Amos v. 4, 6; *b*) where a threat is expressed, and the first Imperative tauntingly permits an act, while the second declares the consequences; Is. viii. 9, *וְיִרְא וְיִשָּׁא* *rage ye people, and ye shall soon be dismayed*, xxix. 9. In the second member, the Imperfect also may be used; Is. vi. 9, viii. 10, 1 Sam. xvii. 44.

Rem. 1. How far the *Perf.* and *Imperf.* may also be employed to express command, has been shown in § 120, *U. c.*, and § 127, *2. c.*, § 128, *2.*

2. It has been incorrectly asserted by some grammarians, that the form of the Imperative is used, in certain passages, for the third person (*let him kill*). E. g. Gen. xvi. 10, *וְיִשָּׁא וְיִשָּׁא* *let every male among you be circumcised*. (In verse 12 *וְיִשָּׁא* is used. But *וְיִשָּׁא* is the Infinitive, which gives the same sense, § 121, *4. b*.) Ps. xxii. 9 (*do thou*); Gen. xxi. 30, Judges (in 29, Is. xlv. 21 (in the last three passages are actual Imperatives of the 3d person).

* Analogous is the form of contemptuous menace in the comic writers, *supra*, Terent. Phorm. V. 4, 10, *supra* to Julius Plant. Cneculus, IV. 4, 12.

[131.]

USE OF THE INFINITIVE ABSOLUTE.

The Infinitive absolute is employed, as has been remarked in § 45/1) when there is occasion to express the abstract idea of the verb by itself, neither in connection with what follows, nor in dependance on a preceding noun or particle.* The most important cases in which it is used, are :

1. When it is governed by a transitive verb, and consequently stands as an accusative. Is. xlii. 24, *לֹא אָבִי הֵלֵךְ* they would not go; vii. 15, *יִרְצֵקוּ מַצֹּט כִּי יִבְחָר בְּטוֹב* until he learn to refuse the evil and to choose the good; Jer. ix. 4. Here, however, the *Inf. constr.* is oftener used, either with or without a preposition, according to the construction of the preceding verb, § 112, 1, 2.

In the same construction is Is. xxii. 13, *בְּהִיטוּ! יֵשׁוּעַ וְשִׂמְחָה וְאֵין מָוֶת וְאֵין בְּשָׂר׃* the slaying (prop. to slay) oxen, the slaughtering sheep, the eating flesh, the drinking wine (where the *Inf.* is a mere accusative governed by behold!); v. 5, *אֲדַבֵּר לָכֵן וְאֲדַבֵּר לָכֵן* I will tell you what I will do to my vineyard, *וְאֲדַבֵּר לָכֵן* the taking away (to take away) its hedges and the tearing down its wall,—q. d. that will I do.

2. When it is in the accusative and used *adverbially*† (the Latin *gerund in do*); e. g. *בְּעָשִׂי בֵּנִי* bene faciendo, for bene, *בְּמִלְּתִי* multum faciendo, for multum. Hence,

3. When it is used emphatically, in connection with a finite verb.

a) It then stands most commonly before the finite verb, to which it adds, in general, an expression of intensity. 1 Sam. xx. 6, *וְאֲדַבֵּר לָכֵן* he urgently besought of me; Gen. xliii. 3, *וְאֲדַבֵּר לָכֵן* he strictly charged us (*וְאֲדַבֵּר לָכֵן*). A very clear example is in Amos ix. 8, *אֲדַבֵּר לָכֵן* I will destroy it from the surface of the earth,

* Where the *Inf. constr.* is always used. But when several successive infinitives are to have a preposition, it is often written only before the first, and the second (before which it is to be mentally supplied) stands in the absolute form, as *וְאֲדַבֵּר לָכֵן וְאֲדַבֵּר לָכֵן* to eat and (to) drink, Ex. xxii. 6; comp. 1 Sam. xxi. 13, xiv. 26. Jer. vi. 18, xlv. 17. This case is analogous with that explained § 112, 2. Comp. also No. 4, a. of this section.

† On the *Accusative* as a case *adverbially*, see § 218. In Arabic, in this case, it takes expressly the accusative ending. In most cases (see Nos. 1, 2, 3. of this section), the *Inf. absol.* answers clearly to the *Accusative* of the Infinitive; and, in this No. 4 also is to be referred.

except that I will not utterly destroy (לֹא אֶמְחֶה אֶחָדָם). Judg. i. 28. Its effect is often merely to give a certain prominence to the thought contained in the finite verb,—which in other languages is done chiefly by the expression of the voice or by particles,—as in assurances, questions (such especially as express excitement in view of something strange and improbable), contrasts; Gen. xliii. 7, *could we (then) know?* xxxvii. 8, *וְהָיָה חֶמְלֶךָ תִּשְׁלֹט עָלֵינוּ* *will thou (happily) rule over us?* [is that likely to happen!] xxxi. 30, *if thou wouldst needs be gone** (וְהָיָה חֶמְלֶךָ), *because thou so earnestly longest* (וְהָיָה חֶמְלֶךָ); Judg. xv. 12, *we will bind thee, but we will not kill thee*; 1 Sam. ix. 6, 2 Sam. xxiv. 24, Hab. ii. 3.

1. When the Infinitive stands *after* the finite verb, this connection generally indicates *continued or lasting action*. Is. vi. 9, *וְשָׁמַעְתָּ וְלֹא תִשְׁמָע* *hear on continually*; Jer. xxlii. 17; Gen. xix. 9, *וְהָיָה וְהָיָה* *and he must be always playing the judge*! Two Infinitives may be thus used; 1 Sam. vi. 12, *וָהָיָה וָהָיָה* *they went going on and lasting, for they went on lasting as they went*; 1 Kings xx. 37. Instead of a second Infinitive is sometimes used a finite verb (Jos. vi. 13), or a participle (2 Sam. xvi. 5).

Heb. 1. This usage in regard to the position of the *Inf.* is certainly the common one, though not without exceptions. It sometimes follows the finite verb to which it gives emphasis and intensity, where the idea of *repetition* or *continuance* is excluded by the connection. Is. xxii. 17, Jer. xlii. 10, Gen. xxi. 15, xvi. 4, Dan x. 11, 13. In Syriac, the *Inf.* when it expresses intensity stands regularly *before*, and in Arabic always *after*, the finite verb.—The place of the negative is commonly between the two (Ex. vi. 23), seldom before them both (Gen. iii. 4).

2. With a finite verb of one of the derived conjugations may be connected not only the *Inf.* *absol.* of the same conjugation (Gen. xvi. 13 xl. 15), but also that of *Kal* (e. g. *וְהָיָה כִּי* Gen. xxxvii. 23; Job vi. 2) or of another of the same signification (Lev. xix. 20; 2 Kings iii. 23).

3. In expressing the idea of *continuance* (letter *b*), the verb *וָהָיָה* is frequently employed, with the signification *to go on, to continue on*, and thus denotes also *constant increase*. E. g. Gen. xxvi. 12, *וְהָיָה וְהָיָה* *and he became continually greater and greater*. 2 Sam. v. 10; Gen. viii. 2, *וְהָיָה וְהָיָה* *and the waters flowed off continually*. (The participial construction is also frequent here; e. g. 1 Sam. ii. 20, *וְהָיָה וְהָיָה* *the child Samuel went on increasing in stature and*

* That is, I understand why thou art gone, namely because of thy earnest longing. Vulgate: *quia, ad finem ire cupisti*.

in goodness; 2 Sam. iii. 1). A similar mode of expression is found in the French: *le mal va toujours croissant, la maladie va toujours en augmentant et en empirant, grows worse continually.*

4. When it stands in place of the *finite verb*. We have here the two following cases; viz.

- a) When it is preceded by a *finite verb*. This is frequent, especially among the later writers, in the expression of several successive acts or states, where only the first of the verbs employed takes the required form in respect to *tense* and *person*, the others being in the Infinitive with the same distinctions implied. (Comp. i 121, 3.) E. g. with the *Perf.* Dan. ix. 5, וַיִּמְדּוּ וַיִּתְּנוּ *we have rebelled and (we have) turned away*; Gen. xlv. 43, *he caused him to ride in the second chariot,* וַיִּשָּׂא וַיָּבֵן *and placed him*; 1 Sam. ii. 28, Jer. xiv. 5. With the *Impf.* Jer. xxxii. 44, *they will buy fields for money (Impf.), and write and seal bills of sale, and take witnesses (three Infinitives)*; Num. xv. 35.
- b) It may stand at the beginning of the sentence, without a preceding *finite verb*; for the Infinitive (the pure abstract idea of the verb), serves as a short and emphatic expression for any tense and person which the connection requires. E. g. it stands *α)* for the *Perf.* in lively narration and description, like the Latin *infinitivus historicus*; Is. xxi. 5, וַיִּקְרָא וַיִּשָּׂא וַיִּתְּן *to prepare the table, to set the watch, to eat, to drink* (sc. this they do), for *they prepare, &c.* lix. 4, Hos. iv. 2, Ez. i. 14, Job xv. 35; also *β)* for the *Impf.* in the sense of the *Future*; 2 Kings iv. 43, אֲכַל וְיֵצֵא *to eat and to leave thereof* (sc. this ye shall do); *γ)* most frequently for the emphatic *Imp.* (as in Greek); Deut. x. 12, שָׁמַע *to observe* (sc. thou art to, ye are to); so Ez. xx. 8, זָכַר *to remember* (oughtest thou); hence, with the full form, שָׁמַע תִּשְׁמָע, Deut. vi. 17; זָכַר תִּזְכָּר, vii. 18. For the *Cohortative Is.* xxii. 13, אֲכַל וְיִשְׁתֵּי *to eat and to drink!* (sc. let us eat and drink.) 1 Kings xxii. 30 *to disguise myself and go* (I will disguise, &c.).

Item. 1. Very seldom is the *Infia*, for the *finite verb* found in connection with the subject; as in Job xl. 2; Ez. i. 14.

2. The examples are also few of the *Infia. constr.* employed in these senses. Such are Is. lx. 14, where it is used adverbially; like the *gerundium* in do; Neh. i. 7 (וְהָיָה), Ez. i. 21 (וְהָיָה), Rom. ix. 16 (וְהָיָה), Num. xxiii. 21 (וְהָיָה), where it is connected with a *finite verb*.

§ 132.

INFINITIVE CONSTRUCT.

1. The *Infinitive construct*, as a verbal substantive, is subject to the same relations of case with the noun, and the modes of indicating them (§ 117) are also the same. Thus it is found, a) in the nominative as the subject of the sentence, Gen. ii. 18, **לֵאמֹר הִנֵּה אֲנִי יָחִיד** *it is not good, (lit. the being of man in his separation) that man should be alone*; b) in the genitive, Gen. xxix. 7, **זֶה הַיָּמִים לְעֹלְלָתוֹ** *tempus colligendi*; here belongs also the case of an *Infinitive* depending on a preposition, as originally a noun, see No. 2; c) in the accusative, 1 Kings iii. 7, **אֲנִי יָדָעְתִּי לֹא יָדָעְתִּי** *I know not (how) to go out and to come in, prop. I know not the going out and coming in*. In this case the *Inf. absol.* may also be used; § 131, 1.

2. For the construction of the *Inf.* with a preposition, as in the Greek *ἐν τοῖς ἵπποις*, the German and English languages generally employ a finite verb with a conjunction which expresses the import of the preposition. E. g. Num. xxxv. 19, **כִּשְׁפָּעוֹתָיו** *when he meets with him, prop. in his meeting with him*. Jer. ii. 35, **בְּלִי אֲנִי** *because thou sayest, prop. on account of thy saying*. Gen. xxvii. 1, **לֵאמֹר הִנֵּה אֲנִי** *his eyes were dim so that he could not see (comp. the use of לֵאמֹר before a noun to express distance from, and the absence or want of a thing)*. The lexicon must be consulted, for particular information on the use of the different prepositions.

3. As to the relations of time expressed, the *Infinitive* may refer also to the past (comp. on the *Participle*, § 134, 2), e. g. Gen. ii. 4, **בְּיִצְרָאם** *when they were created (prop. in their being created)*.

Rem. 1. **לֵאמֹר** (or **לֵאמֹר** with the omission of **לֵאמֹר**) signifies, 1) *he is about to do, intends or purposes to do, and he is intent upon, is eager to do* (comp. Eng. *I was to do something*). Gen. xv. 12, **לֵאמֹר וְהָיָה** *and the man was about going down*. Hence it serves for a periphrasis of the *Impf.* 2 Chr. xxi. 5, **לֵאמֹר וְהָיָה** *and he served God*; without **לֵאמֹר**, Is. xxxviii. 20, **לֵאמֹר וְהָיָה** *Jehovah saveth me*; Job. i. 1, Eccles. iii. 15, Prov. xix. 8, comp. xvi. 20. 2) *it is to do for it must be done* (comp. Eng. *I am to give for I must give*). Job. ii. 5, **לֵאמֹר וְהָיָה** *and the gate was to shut for was to be shut*. More commonly **לֵאמֹר** is omitted; 2 Kings iv. 43, **לֵאמֹר וְהָיָה** *what is to be [can be] done*.

2 Chr. xix. 2. Also 3) *He was able to do* (comp. the Lat. *non est ad sendo*). Judges i. 19. לֹא יָצְאוּ אֵלָיו *he could not drive out.**

2. The Hebrew writers frequently pass from the Infinitive construction (described in No. 2) to the use of the finite verb, before which the mind must then supply a conjunction answering to the preposition before the Infinitive. Thus the *Perf.* is connected with the *Inf.* Amos i. 11. וְהָיָה כִּי יִפְּצֶנּוּ—כִּי יִפְּצֶנּוּ *because he persecuted—and stifled his compassion*; Gen. xxvii. 45; the *Impf.* with *Var. connec.* Gen. xxxix. 18. וְהָיָה כִּי יִפְּצֶנּוּ *when I raised my voice and cried*; Is. xxx. 12, xxxviii. 9. Most usually the *Impf.* with the simple וְ prefixed, as in Is. v. 24, i. 2, xlii. 9, xlv. 25, xix. 26. Comp. the similar succession of the participle and finite verb, i 134, Rom. 2.

§ 133.

CONNECTION OF THE INFINITIVE CONSTRUCT WITH SUBJECT AND OBJECT.

1. The Infinitive may be construed directly with the proper case of the verb, and hence, in transitive verbs, with the accusative of the object. E. g. Num. ix. 15, וְהָיָה אֲדָמָתָם *to set up the Tabernacle*; 1 Sam. xix. 1, וְהָיָה אֲדָמָתָם *to kill David*; Gen. xviii. 25, וְהָיָה אֲדָמָתָם *to kill the righteous*; 1 Kings xii. 15, xv. 4, 2 Kings xxi. 8, Ez. xlv. 30; Lev. xxvi. 15, וְהָיָה אֲדָמָתָם *to do all my commands*; Gen. xix. 29, וְהָיָה אֲדָמָתָם *when he overthrew the cities*; Prov. xxi. 15, וְהָיָה אֲדָמָתָם *to do justice* וְ with the accusative of the pronoun, וְהָיָה אֲדָמָתָם *in order to establish thee*, Deut. xxix. 12; וְהָיָה אֲדָמָתָם *to bring me back*, Jer. xxxviii. 26; וְהָיָה אֲדָמָתָם *to slay me*, Ex. ii. 24; וְהָיָה אֲדָמָתָם *to seek me*, 1 Sam. xxvii. 1, v. 10, xxviii. 9, 1 Chron. xii. 17; וְהָיָה אֲדָמָתָם *quum [mater] eis pareret*. So if the verb governs two accusatives, as: וְהָיָה אֲדָמָתָם אֲדָמָתָם *since God hath caused thee to know all this*, Gen. xii. 39.

The Verbal Noun, analogous to the Infinitive, retains the

* The connection shows this to be the true sense, expressed in the parallel passage (Josh. xvi. 12) by וְהָיָה אֲדָמָתָם. Comp. moreover, the Hebrew וְהָיָה אֲדָמָתָם *not that will*, and the Syr. وְהָיָה *non potius* (Agrell Suppl. Syr. pp. 2. 10).

† In examples like this, we ought regard וְהָיָה as genitive of the object (§ 134, 2), a construction common in Arabic; but as וְהָיָה is used in other examples, and as there never occurs in such a connection a form like וְהָיָה (which would decidedly indicate the constr. state and consequently the genitive relation), we must suppose that, as a general rule at least, the Hebrews regarded the object of the *Inf.* as an accusative. Comp. Nos. 2 and 3.

same construction; e. g. *יָדָעָה אֱלֹהֵינוּ* knowledge of Jehovah (prop. the knowing Jehovah); Is. xi. 9; *לִירְאָה אֲנִי* to fear me, Deut. v. 26; Is. xxx. 28, lvi. 6.*

2. The subject of the action is usually placed immediately after the Infinitive, sometimes in the genitive (where the Inf. is regarded rather as a substantive), sometimes, and for the most part, in the nominative. E. g. 2 Chron. vii. 3, *בָּרִיחַ הָאֵשׁ* the coming down of the fire; Ps. cxxxiii. 1, *בְּחֶמְדָּם יִשְׁכְּבוּ* the dwelling of brethren together; Ex. xvii. 1, *לֹא הָיָה מַיִם לְשָׂבוֹתָם* for the people to drink (prop. for the drinking of the people). That the subject is in the genitive, is very clear after Infinitives with a feminine ending; as in Gen. xix. 18, *בְּחַסְדֵּךָ יְיָהוָה* on account of Jehovah's compassion for him; Is. xlvii. 9, *בְּמִסְתָּרַי רַבִּים* though thy enchantments are very many; and also when it is a suffix, as in *בְּקֹרְאִי* when I call, Ps. iv. 2, 4 (but also incorrectly, *בְּשׁוּבוֹי* when I return, Ex. xlvii. 7, for *בְּשׁוּבִי*). On the contrary, the relation of genitive is excluded, and the subject is rather to be regarded as the nominative, in Ps. xlv. 3, *בְּהִשָּׁדֵךְ אֶרֶץ* (not *בְּהִשָּׁדֵךְ*) when the earth shakes; Deut. xxx. 19, *בְּהַיָּתֵךְ יְיָהוָה* when Jehovah gives thee rest; 2 Sam. xix. 20, *לֵשִׁים הַמֶּלֶךְ אֶלְיָכֶם* that the king should lay it to heart; also where the Inf. and its subject are separated, as in Judg. ix. 2, *הֲשֵׁטֶל בָּם שִׁבְעִים אִישׁ אֶם מִשֵּׁל בָּם אִישׁ אֶחָד* whether that seventy men rule over you, or that one man rules over you? Job xxiv. 22, *לְהַסְתֵּר בָּם סֻלְמֵי אֵץ* that the workers of iniquity may hide themselves there; Ps. lxxvii. 10. See farther in No. 3.

3. When the object of the Infinitive, as well as its subject, is to be expressed, the subject is regularly placed next after the Inf. and then the object. The latter is here manifestly the accusative; but the subject stands, as in No. 2, sometimes in the genitive, but most commonly in the nominative. The genitive (prevalent in the Arabic) shows itself, e. g. in Deut. i. 27, *בְּשִׂנְאָתָם* because Jehovah hates us; Is. xiii. 19, *מִסְתַּבֵּט אֱלֹהִים* as God overthrew Sodom; Deut. vii. 8, 1 Kings x. 9; Is. xxix. 13, *יִרְאָה אֶת יְיָ* their (cornu's) reverence for me; Gen. xxxix. 18, *בְּהִלְוִי קוֹלִי* when I lifted up my voice. But the nominative occurs, e. g. in Is. x. 15, *כִּי הָיָה שֵׁטֶל אֲדַמְיָהוּ* as if the rod could shake him that lifts it up (where the form would

* For examples of an accus. of the object with the Inf. passive, see § 133, 1, a.

be *הוֹדִיעַ*, if *לָכֵן* were the genitive); and so, commonly, the subject is to be regarded as the nominative, e. g. 1 Kings xiii. 4, *וְכַשְׁמַלַּךְ הַמֶּלֶךְ אֶת־דָּבָר אִישׁ הַמַּלְאָכִים* when the king heard the word of the man of God. Gen. xiii. 10, Josh. xiv. 7, 2 Sam. iii. 11, Jer. xxi. 1, Ez. xxxvii. 13.—If the finite verb governs a double accusative, the same construction is employed also with the Infinitive, as in Gen. xli. 39, *וְהָיָה אֵלֶיךָ אֵתָּה אֶת־כָּל־זֶה* since God hath caused thee to know all this.

It is an unusual order of the words, when the object is placed first after the Infinitive, and then the nominative of the subject is added by way of complement; e. g. Is. xx. 1, *וְכַשְׁמַלַּךְ אֶת־סַרְגֵּן* when Sargon sent him; Eze. ix. 8, *וְכַשְׁמַלַּךְ עֵינַי אֶת־אֵלֹהִים* that our God may enlighten our eyes; 2 Chron. xii. 1, *וְכַשְׁמַלַּךְ הַמֶּלֶךְ הַמִּצְדִּיק* when Rehobam had established the kingdom. Josh. xiv. 11, Is. v. 24, xxix. 23, Ps. lvi. 1.

† 134.

USE OF THE PARTICIPLE.

1. The only existing form of the Participle is used to express all the relations of time, as *מָוֶת* dying (Zech. xi. 9); *הַמֵּת* he who has died, dead (so very often); *הַמָּוֶת* he who is to die (Gen. xi. 3); *הַמֵּת* he who falls, has fallen, will fall; *מַעֲשֵׂה* facturus (Gen. xli. 25, 14 v. 5); though it most frequently has the signification of the Present. The passive participles may therefore stand for the Latin Participle in -ndus, e. g. *מִתְרַעֵב* metuendus, terrible, Ps. lxxvi. 8; *מִתְרַעֵב* laudandus, worthy to be praised, Ps. xviii. 4.

2. The Participle, standing in place of the finite verb as predicate of the sentence, denotes:

a) Most frequently the Present.* Eccles. i. 4, *וְהָיָה זָרָה לְזָרָה* one generation goes, another comes; ver. 7, *וְכָל־הַנָּחַלִּים הֵם־כָּל־הַנָּחַלִּים* all the rivers flow . . . ; Gen. iv. 10. If the subject is a present promise, it is either written, in its full form, in immediate connection with the participle, as *אֶת־פָּנֶיךָ אֶפְרָיִם* I fear Gen. xxxii. 12, *אֶת־פָּנֶיךָ אֶפְרָיִם* we are afraid 1 Sam. xxiii. 2; or it is appended as a suffix to the word *אֶת* (ie), as Judges vi. 26, *אֶת־פָּנֶיךָ אֶפְרָיִם* if thou eatest. In the same manner it is appended, in negative sentences, to *לֹא*; e. g. *אֶת־פָּנֶיךָ אֶפְרָיִם* if thou eatest him and Gen. xliii. 5.

Hence b) the Future (conceived as present, comp. § 128, 2). Is. v. 5, *אֶת־פָּנֶיךָ אֶפְרָיִם* what I do, for what I will do. Gen. xix. 13, xli. 25; 1 K. i. 11.

* In Syriac and Chaldee it is more frequently used thus than in its proper signification as a participle.

Also *e*) the *Past*, especially when it stands connected with the statement of past and contemporaneous circumstances. Job i. 16, *וְהָיָה כִּי בָּא הַצָּר* *the one (was) still speaking when another came*; ver. 17, Gen. xlii. 25, Ex. ii. 2, Judges xiii. 9, 1 Sam. xvii. 23, 1 K. i. 5, 22. But it is also used with reference to past time, and even for the perfect *Preterite*, without any such connection; e. g. Deut. ix. 3, *עֵינֶיךָ רָאוּ* *your eyes which have seen*.*

With the *verb* *הָיָה* it serves as a periphrasis of the *Imperfect*.† Job i. 14, *וְהָיוּ הָעֶבְרִים עֹבְדֵי חֹמֶשׁ* (as in English) *the seven were ploughing*; Gen. xv. 17, Judges i. 7, xvi. 31.

Rem. 1. In all the three cases, *a*, *b*, *c*, *הָיָה* is employed before the participle for awakening special attention. E. g. (*a*) where the *Part.* stands for the *Present*, *וְהָיָה רָאָה* *behold! thou (art) with child* Gen. xvi. 11, xxvii. 42, Ex. xxxiv. 11; (*b*) for the *Future*, Gen. vi. 17, Is. lii. 1, vii. 44, xvii. 1; (*c*) for the *Past*, Gen. xxxvii. 7, xli. 17.

2. Often, the construction is changed, from the participial form to that of the finite verb; the pronouns *who*, or *which*, &c. (*וְהַיֵּהוּ*) implied in the participle, must then be mentally supplied before the verb. E. g. the *Part.* and *Perf.* in Is. xiv. 17, *וְהָיָה הָאֲרֶץ מִדְּבָר* *the earth a wilderness, and (who) destroyed (הָרַס) the cities thereof*; xliii. 7; *Past* and *Impf.* (*Present*) with or without; before the second clause, e. g. Is. v. 8, *וְהָיָה כִּי יִבְנוּ בָּיִת וְהָיָה מִגִּירָה וְהָיָה מִגִּירָה* *use to those who connect houses with houses, and (who) join field to field*; vi. 11, 23, xxii. 1, 1 Sam. ii. 8, Prov. xix. 26; also with *Pass. connec.*, e. g. Gen. xxvii. 33, *וְהָיָה צֹדֵק וְהָיָה צֹדֵק* *who hunted game and brought it*; xxxv. 3; Ps. xviii. 32. (Compare the strictly analogous change from the infinitive-construction, § 132, *Rem. 2*.)

§135.

CONSTRUCTION OF THE PARTICIPLE.

When participles are followed by the object of the action which they express, they are construed in two ways: 1) as verbal adjectives having the same regimen as the verbs to which they belong; e. g. 1 Sam. xviii. 29, *אֹיֵב דָּוִד* *David's enemy* (prop. *one that hated David*); 1 Kings ix. 23, *הָרֹמֵם עָלֵיהֶם* *they who rule over the people*; Ez. ix. 2, *לְבִישׁ בָּדָם* *clothed with linen garments*: 2) as nouns followed by a genitive (§ 112, 2); e. g. Gen. xlii. 12, *אִישׁ אֶלֶּם* *one that fears (a fearer of) God*; Ps. lxxxiv. 5, *יֹשְׁבֵי בֵּיתָא* *they that dwell in (inmates of) thy house*; Ez. ix. 11, *לְבִישׁ הַבָּדָם* *the one clothed with linen gar-*

* For the use of the article here before the predicate, see § 110, 2, *Rem.*

† In Syriac, the *Present* and *Imperfect* are expressed, directly, by *interjections* *ay*, *jaumy*, *latta*, &c., and *interjections* *ful* or *interjections*.

ments; *וְהַלְבָּשׁוֹתָם* those whose garments are rent, 2 Sam. xiii 31; *וְהַכֹּשֶׁל* he whose guilt is forgiven, Ps. xxii. 1.

This latter construction with the genitive is properly confined to active verbs (§ 135). The participle of the verb *כָּנָה*, to enter in, is also construed thus, as this verb is followed by the accusative (comp. *ingressus partem*); e. g. Gen. xxiii. 10, *וְהַכֹּנְנִים* those who enter in at the gate. But there are also examples of the participle followed by a genitive in cases where the verb to which it belongs is construed only with a preposition. E. g. *וְהַקֹּמֵם*, *וְהַקֹּמֵם* those who rise up against him, — against us, for *וְהַקֹּמֵם*, *וְהַקֹּמֵם* Ps. xviii. 40, 49, Dent. xxxiii. 11; *וְהַקֹּמֵם* they who turn away from transgression, Is. lix. 20.

2 The two constructions, explained in No. 1, are found also in connection with *suffixes*. The first is followed in *וְהַמֵּלֵךְ* he who made me, the second in *וְהַמֵּלֵךְ* my maker.

§ 136.

EXPRESSION OF THE OPTATIVE.

We have already seen (§ 127, 3, b) that the Imperfect, especially the cohortative form with the ending *וְ*, and with the particle *אִם*, is employed to express the Optative. It remains to mention two other forms under which it is expressed by periphrasis, namely:

1. By questions expressive of desire. E. g. 2 Sam. xv. 4, *וְהַמֵּלֵךְ* who will make me judge? i. e. would that I were made judge! Judg. ix. 29, *וְהַמֵּלֵךְ* would that this people were placed under my hand! Ps. lv. 7, Job xxix. 2. In the phrase *וְהַמֵּלֵךְ* the proper force of the verb is often wholly lost, and nothing more is expressed than *would that!* (*utinam!*) *God grant!* It is followed a) by an accusative, as Dent. xxxiii. 67, *וְהַמֵּלֵךְ* would it were evening! prop. who will give (will make it) evening? b) by an Infinitive, as Ex. xvi. 3, *וְהַמֵּלֵךְ* would we had died! c) by a finite verb (either with or without *וְ*), Dent. v. 26, *וְהַמֵּלֵךְ* O that they had this heart! Job xxiii. 3.

2. By the particles *אִם* si, O si! *וְ* O si! especially by the latter, Ps. cxxxix. 19. The particle is followed by the *Impf.* Gen. xvii. 18, by the *Part.* Ps. lxxxvi. 14, seldom by the *Imp.* Gen. xxiii. 13. When it is followed by the *Perf.* the desire expressed has reference to past time; as Num. xx. 3, *וְהַמֵּלֵךְ* would we had died!

§137.

PERSONS OF THE VERB.

1. In the use of the persons of the verb there is sometimes a neglect of the distinctions of gender: especially are the masculine forms (as most readily occurring to the mind) employed with reference to objects which are feminine. E. g. יִרְשָׁעָה Ez. xxiii. 49; רָשָׁעָה Ruth i. 8; וַתַּעֲשֵׂה לָּךְ חֵלֶם thou (fem.) hast made a league Is. lvii. 8; comp. Cant. ii. 7. Compare the analogous use of the pronoun, §121, Rem. 1.

2. The third person (most commonly its *masc.* form) is very often employed impersonally. E. g. וַיְהִי and it happened; וַיֵּרָץ וַיִּפֹּל (lit. it was strait to him) he was in trouble; וַיֵּשֶׁב וַיִּחַם he became warm. It is also employed thus in the *fem.*, e. g. 1 Sam. xxx. 6, וַיֵּרָץ דָּוִד and David was in trouble; Ps. l. 3, Jer. x. 7.

The Arabic and Æthiopic commonly employ here the *masc.*, and the Syriac the *fem.* form.

3. The indeterminate third person (Germ. *man*, Fr. *on*, Engl. *they*, *one*, or simply the *passive voice*) is expressed, a) by the 3d pers. singular, e. g. קָרָא they called Gen. xi. 9, xvi. 14, 1 Sam. xix. 22, xxiv. 11; b) by the 3d pers. plural, as Gen. xli. 14, וַיָּבִיאוּ and they brought him in haste, for he was brought; c) by the 2d person, e. g. Is. vii. 25, לֹא-תִבְנוּ בָּהֶם until shall no one go thither; d) in the common phrase בָּאֵל עַד or עַד בָּאֵל until one comes; e) by the passive voice, as Gen. iv. 26, וַתִּבְרָא וַתִּקְרָא then they began to call upon —.

Rem. 1. In the first case (letter a) the force of עָלָם (impersonal, as we use *one*, *men*, *they*) is implied. The full construction occurs in one instance, 1 Sam. ix. 9, קָרָא בְּשֵׁם ה' אֱלֹהֵי יִשְׂרָאֵל formerly they said thus in Israel. Sometimes the Part. of the verb is added, as its nominative; e. g. Is. xvi. 10, לֹא-יִדְרֹךְ הַדְּרֹךְ they shall not tread — there shall be no treading; xxviii. 4, Ez. xxxiii. 4, Dent. xxii. 8. The last is not unfrequent in Arabic.

2. When the pronoun is to be expressed with emphasis, it is written separately before the corresponding verbal form. E. g. אַתָּה תֵּשֶׁב thou

* Sometimes on the contrary the impersonal direct must be understood as strictly the passive fiction. Job vi. 3, nights of pain have they appointed us, we are appointed us (so. by God); ix. 19, xvi. 12, xxxii. 13, xxxix. 20. So in Chaldee very frequently (Dan. ii. 30, iii. 4, v. 2) and in Syriac.

(comp. Rem. 1), *for to cry with a loud voice*, Ezek. xi. 13; *to speak* (with: a false tongue) (Ps. cix. 2), hence Ps. iii. 3, שָׁמַר לִי קוֹלִי *with my (whole) voice I cry*; פָּתַח מִן הַבֶּהֱמָה *he let 17. with my (with full) mouth I cry*; so, *to speak with the mouth*, Ps. xvii. 10; *with the lips*, xii. 3; *to labor with the hand*, Prov. x. 4; *to help with the right hand, with the hand, with the sword*, Ps. xvii. 13, 14, xlv. 7, lx. 7, 1 Sam. xiv. 26, 33; in which cases the accusative instrument is employed. In the same cases 2 instrument is also used, e. g. *to praise with the mouth* Ps. lxxxix. 2, xlv. 30; *to entreat with the mouth* Job xix. 14. The same use of the accusative is found in Greek; e. g. *apudulcor xila, uulur liqor* (see Porson and Schofer ad Eurip. Orest. 1427, 1477, Bernhardy Synt. Gr. Sprach. 8. 110); and that the accusative is actually dependent on the verb in these cases, is clear from a comparison with those given under Rems. 1 and 2. In like manner* in German the instrument is sometimes construed as the object of the verb, as in the following examples, which are strictly analogous to those given above: *Schiffschuhs laufen*; *eine herrliche Stimme singen*; *eine leuchtige Klinge schlagen* [so in English, *to play the harp, to sound the trumpet*].

2. Many verbs govern the accusative in consequence of a peculiar turn given to their signification, when the corresponding verbs in Greek, Latin, and German are construed with other cases. E. g. ἵνα ἀποκριθῇς (like ἀπεκρίσθαι ever, prop. to acquaint, to inform one); 277 causam alienius agere (prop. to defend him before the judge; 782 to bring joyful news & out to cheer him with glad tidings; 783 to commit adultery with one (prop. to embrace adulterously); 272 to become surety for one (to bail him).

Rem. 1. In the same manner are construed even the passive and reflexive conjugations *Npā*, *Ilpā*, and *Ilipā*, the verb sometimes assuming under these forms a signification which requires the accusative. Ex. *שָׁפַע* to prophesy, Jer. xiv. 13; *סָבַח* to surround (prop. to place the object around), Judges xix. 22; *עָשָׂה* I am made to possess, i. e. have taken in (unwilling) possession, Job vii. 3; *עָשָׂה* to plot against, Gen. xxxviii. 18; *עָשָׂה* to consider Job xxxviii. 14.

2. In very common formulas, the accusative after such verbs may be omitted without injury to the sense (elliptic form), as **הָיָה**, for **הָיָה לְיָדָיו**

* On the contrary, the Hebrew employed the פ *instrumental* where we use the accusative. Equally common, as in German also, are the constructions *to shake the head* (Ps. xciii. 4), and *to shake with the head* (Job xvi. 4); *to gnaw the flesh* (Ps. xxi. 16), and *to gnaw with the flesh* (Job xvi. 8), where *head* and *flesh* could be treated either as the object of the verb or as the instrument. But the form of expression differs from ours in the phrases: פָּתַח פִּי *to open the mouth* (Job xxi. 10), prop. *to make an opening with the mouth*; פָּתַח יָדָיו *to spread out the hands* (Ezek. i. 27), prop. *to make a spreading with the hands*, comp. פָּתַח אֶרֶץ and פָּתַח יָם .

to make a covenant, 1 Sam. xx. 10; *וַיִּשְׁׁטֹחַ* to stretch forth, *ac.* *וְ* the hand Ps. xviii. 17.

3. Classes of verbs which govern the accusative are: / *a*, those which signify to clothe and unclothe, as *וַיַּבְשֵׁל* to put on a garment, *וַיִּשְׁׁמַר* to put off a garment, *וַיִּצְרֹף* to put on as an ornament; e. g. *וַיַּבְשֵׁל קְרוֹם הַצֹּאן* the pastures are clothed with flocks; Ps. lxx. 14, cix. 29, civ. 2 (26) those which signify fulness or want, as *וַיִּשְׁׁבֵר* to be full, *וַיִּצְרֹף* to swarm with (Gen. i. 20, 21), *וַיִּשְׁׁבֵר* to be satiated, *וַיִּצְרֹף* to overflow (Prov. iii. 10), *וַיִּשְׁׁבֵר* to want, *וַיִּצְרֹף* to lose (children); e. g. *וַיִּשְׁׁבֵר הָאָרֶץ אֶת־בָּנֶיהָ* and the land was filled with them, Ex. I 7; *אֵינִי יוֹחֵסֵן הַחֲסִידִים הַחֲסִידִים הַחֲסִידִים* lit. perhaps the fifty righteous will want five, i. e. perhaps there will be lacking five of the fifty, Gen. xviii. 28; *אֲשֶׁכֶּחַ אֶת־שְׁנֵיכֶם* (why) should I lose you both together, Gen. xxvii. 45; / *c*) most verbs of dwelling, not merely in a place (to inhabit, Judg. v. 17, Is. xxxiii. 16, Gen. iv. 20), but also among a people, with one, as *וַיִּשְׁׁבֵר*, *וַיִּצְרֹף*; e. g. *אֲשֶׁכֶּחַ אֶת־הַחֲסִידִים* I dwell among those that breathe out flames, Ps. lvii. 5, v. 5, cxx. 5; / *d*) those which express going or coming to a place (*petere locum*); hence *וַיִּשְׁׁבֵר*, with the accus. to befall one. Here belongs the accus. loci, [118. 1

§ 139.

VERBS WHICH GOVERN TWO ACCUSATIVES.

Such are:

1. The causative conjugations (*Piel* and *Hiphil*) of all verbs which in *Kal* govern one accusative. E. g. *וַיִּמְלֵא רִיחַ הַחָכְמָה* I have filled him with the spirit of wisdom, Ex. xxviii. 3; *וַיַּלְבֵּשׁ אֱלֹהִים בְּגָדֵי כֶסֶד* and he clothed him in (caused him to put on) garments of fine cotton, Gen. xli. 42. And further, *וַיִּצְרֹף* to gird one with Ps. xviii. 33, *וַיִּבְרֵךְ* to bless one with Deut. xv. 14, *וַיִּצְרֹף* to crown one with, and *וַיִּשְׁׁבֵר* to cause one to lack something Ps. viii. 6.

2. A numerous class of verbs whose signification in *Kal* is causative; such e. g. as, to cover or clothe one with any thing (Ps. v. 13, Ez. xiii. 10; hence also to sow, to plant Is. v. 2, xvii. 10, xxx. 23, Judg. ix. 45; to anoint Ps. xlv. 8); to fill (with), to bestow (upon), to deprive (of), Ez. viii. 17, Gen. xxvii. 37; to do one a favor or an injury, 1 Sam. xxix. 18; to make

me something (Gen. xvii. 5), e. g. וְיָשָׁה אֵלָיו שֶׁן מִשְׁחָה קֹדֶשׁ *and make it a holy anointing oil*,* Ex. xxx. 25.

In such combinations as the one last mentioned, we often adopt another construction, viz. *and make of it a holy anointing oil*, i. e. we treat the first noun as an accusative of material, 1 Kings xviii. 32, וַיִּבְנֵה אֶת־הָאֲבָנִים סָבֵחַ *and he built of the stones an altar*, prop. *built (formed) the stones into an altar*; Lev. xxiv. 5. More striking examples of this construction are those in which the accusative of material is placed last; as Ex. xxxviii. 3, כָּל־כֵּלָיו עָשָׂה מִבְּרָשָׁה *all its vessels he made of brass*, Gen. ii. 7, Ex. xxv. 39, xxxvi. 14.

There is another use of two accusatives after the same active verb viz. when the second serves to limit the first, by expressing more definitely the object of the action. This nearly resembles the unverbial use of the accusative (§ 118). E. g. הָקֵה עַל־כֵּתֶף *to smite one on the cheek* for *to smite upon his cheek*, Ps. lli. 8 (comp. Dent. xxxiii. 11, 2 Sam. iii. 27); הָקֵה עַל־נַפְשׁוֹ *to smite one as to his life*, i. e. *to smite him dead*, Gen. xxxvii. 21; so also with הָקֵה, Gen. iii. 15.

§ 140.

CONSTRUCTION OF VERBS WITH PREPOSITIONS.

The Hebrew language has no verbs compounded with prepositions. Those modifications of the verbal idea, which other languages indicate by composition with prepositions, are expressed in the Hebrew either / a) by appropriate verbal stems, as בָּרַח *in-trare*, אָזַח *ex-ire*, שָׁבַח *to re-turn*, מָלַךְ *to pre-cede*, הִלָּךְ *ac-currat*; or b) by prepositions written after the verb [as in English], e. g. קָרָא *to call*, with לְ *to call to*, with עַל *to call upon*, with אַחֲרָי *to call after*; נָפַל *to fall*, with עַל *to fall upon*, and also [with or without לְ] *to fall off—to* (i. e. *to desert from one to another*), with מִלְּפָנֶיךָ *to fall down before*; הָלַךְ with אַחֲרָי *to go after, to follow*.

It belongs to the Lexicon to show the use of the several prepositions with each particular verb. Of classes of words construed with this or that particle, we shall most properly treat in § 151, on the meaning and construction of the different prepositions.

* On the passives of these verbs, see § 143, 1.

§ 141.

CONSTRUCTIO PRÆGNANS.

The so-called *constructio prægnaus* occurs in Hebrew, chiefly when a verb not implying motion is construed with a particle of motion; and consequently, in order to complete the sense, a verb must be mentally supplied, corresponding to the idea of motion implied in this connection. E. g. *וְהָפַךְ אֵלַי* *to turn* (or *look*) *with astonishment to one*, Gen. xlii. 33; *וְלָלַךְ אַחֲרַי יְיָ* *to follow Jehovah fully*, Num. xiv. 24; Ps. xxii. 22, *שָׁמַע קוֹלִי רִמֹּת צִיָּה* *hear (and save) me from the horns of the wild bulls*; Is. xiv. 17, *אֲסִירָיו לֹא שָׁחַד בְּיָהֳמָה* *his prisoners he did not release (and let go) to their homes*; Ps. lxxxix. 40, Gen. xlii. 28, Is. xli. 1.

§ 142.

UNION OF TWO VERBS FOR THE EXPRESSION OF ONE IDEA.

When one verb has another for its complement, the second (in sense the leading verb), is construed as follows:

1. It stands in the Infinitive, either *absolute* (§ 131, 1) or (more commonly) *construct*, after the other verb. E. g. Deut. ii. 25, 31, *אֲנִי אֶתֵּן* *I begin to give*; Gen. xxxvii. 5, *וַיֵּסְדוּ שָׂנֵא* *and they went on to hate*; Ex. xviii. 23, *וַיִּסְבְּרוּ בְּלִבָּם* *they coast endure*; Is. i. 14, *נִאֲסִירָה נָא* *I am weary with bearing*. Still more frequently—

2. It stands in the Infinitive preceded by *ל*, as Deut. iii. 24, *וַיִּתְּנוּ לְהַחֲלֹף* *then hast begun to show*; Gen. xi. 8, *וַיִּתְּנוּ לְבָנוּת* *and they ceased to build*; xxxvii. 20, *וַיִּתְּנוּ לְמַצֵּא* *then hast hastened to find*, i. e. *hast quickly found*, &c.

Thus are the usual constructions in prose after verbs signifying *to begin* (חָלַל, הוֹשִׁיעַ), *to continue* (הוֹשִׁיעַ), *to hasten* (הִסְרִיעַ), *to cease* (פָּקַד), *to be finished* (בָּרַךְ); so also, *to make good* = *to do well* (הִשְׁתַּדֵּן), *to make much or weary* (הִתְעַבֵּן), and the like modes of action expressed, for the most part, by Hiphil; *to be willing* (רָצָה, אָבַן), *to be unwilling, to refuse* (לֹא), *to seek, to strive for* (בָּקַשׁ), *to be able* (יָכַל, יָדָה), the latter signifying *to know (how) to do*, *to learn* (לָמַד), *to permit*.* It is to be

* *To permit one to do a thing* is expressed by *נָתַן אֶת הַכֹּחַ*, and *נָתַן אֶת הַכֹּחַ*, prop. *to give or grant me to do a thing*. Gen. xx. 9, *וְלֹא נָתַתְּהוּ לְבָנִים* *I have not entrusted thee to touch*.

remarked, however, that in poetry the ו is often omitted where it is used in prose, as $\text{הָיָה לִי לְרֹצֵחַ}$ to be willing, with ו , Ex. x. 27, with the more *Inf.* Job xxxix. 9; Is. xix. 9, xlii. 24.*

3. It has, like the first, the form of the finite verb; they are then construed—

a) With ו before the second verb, agreeing with the first in tense, gender, and number, both forming one idea, as in Nos. 1 and 2 [Comp. in Engl. "make haste and come down" = make haste to come down.] Judg. xix. 6, $\text{וַיֵּשְׁבֻּם בְּלֵילֵךְ}$ *be pleased now and tarry all night*, Jos. vii. 7. Gen. xxvi. 18, וַיֵּשֶׁב יִצְחָק *and he returned (repeated) and dug, for he dug again*; xxxvii. 7, 2 Kings i. 11, 13; Gen. xxv. 1, *he added and took a wife, for he again took a wife*. Esth. viii. 6, $\text{וַיִּשְׁתַּחֲוֶה אֶת־הָאֱלֹהִים}$ *how should I be able and witness, for how should I be able to witness*. Cant. ii. 3, Eccles. iv. 1, 7.

The construction may also begin with the *Inf.* and be continued by the *Perf.* with ו (according to § 126, 6); as in Esther (above quoted); Deut. xxxi. 12, *that they may learn (Inf.) and fear (Perf.), for to fear*; Hos. ii. 11, Dan. ix. 25; and vice versa, it may begin with the *Perf.* and be continued in the *Inf.* with ו , as in Job xxiii. 2.

b) Without ו and ($\alpha\sigma\upsilon\rho\delta\epsilon\tau\omega\varsigma$), the second verb connecting more nearly with the preceding one, and the first (as in letter a) agreeing with it in tense. Deut. ii. 24, וְהָיָה לְךָ *begin, take possession, for begin to take*; Hos. i. 6, $\text{לֹא אֲחַסֵּם אֲנִי־הֶם}$ *I will not go on and pity, i. e. I will no longer pity*; 1 Sam. ii. 3, $\text{אֲלֹהִים יִרְבֶּה דְבָרֵי וְיִשְׁכַּח מִפִּי}$ *multiply not and speak — speak not much*; Lam. iv. 14, $\text{בְּנֵי יִשְׂרָאֵל לֹא יָדְעוּ}$ *so that they could not touch*; Job xix. 3, Hos. v. 10.

This construction is more poetical than the one under letter a. Comp. e. g. וְהָיָה לְךָ followed by ו in Gen. xxv. 1, xxxviii. 5; but without it in Hos. i. 8, Is. iii. 1.—It occurs, however, in common prose, as in Job. iii. 16, Neh. iii. 20, 1 Chron. xiii. 2, Jos. iii. 16, Deut. i. 5.

c) Also $\alpha\sigma\upsilon\rho\delta\epsilon\tau\omega\varsigma$, but with the second verb in the Imperfect, as being more strictly dependent on the first, which we may express by the conjunction *that*. Job xxxii. 22, וְאֵיךְ אֶפְתָּר *I know not how to flatter* (prop. I know not what to do, that I

* So after words which include an analogous verbal-idea. E. g. וְאֵיךְ אֶפְתָּר as it is not permitted to enter in: וְאֵיךְ אֶפְתָּר (poet.) there is nothing to be compared to this, Ps. xl. 6; וְאֵיךְ אֶפְתָּר ready, prepared, commonly with ו , without it in Job iii. 2.

may flatter—I cannot flatter). I Sam. xx. 19, *וְעַתָּה בֹּרֵךְ הָיִיתָ* and *cause on the third day*, (that) thou come down, for on the third day come down. Is. xlii. 21.

In Arabic and Syriac this construction is very common; * in Hebrew rare, but was necessary at least in those cases, where the second verb was to be distinguished from the first in person or number. Is. xlvii. 1, *וְלֹא יִקְרָא אֶתְּךָ* *thou shalt not call (that) they shall call thee*, for thou shalt not continue to be called; Nam. xxii. 6, *וְאִם יִשְׁמַע אֶתְּךָ* *perhaps I may be able*, (that) we shall smite him, and I shall drive him out.

All three constructions (letters a, b, c) and still another nearly like that under letter c, are found together in some verbs in the Syriac. *He could go* may be expressed by *potuit et iret* (letter a), *potuit iret* (letter b), *potuit et iret* (not in Hebrew), *potuit iret* (letter c). See Agrell. Suppl. Synt. Syr. p. 33.

4. It takes the form of the *Participle*; Is. xxxiii. 1, *וְהָיָה כְּשֶׁיִּשְׁמַע* *when thou shalt cease as a destroyer*, i. e. *to be a destroyer* — *to destroy*; I Sam. xvi. 16.

In the same manner is construed also the *verbal adjective*, I Sam. iii. 2, *his eyes* *וְהָיָה עֵינָיו* *began (to grow) dim*. Of this construction is Gen. ii. 20, *וְהָיָה נֹחַ אִישׁ וְאִשְׁתּוֹ* and Noah began (to be) a husbandman.

Rem. 1. In very many of the above examples the first verb only serves, in effect, to qualify in some manner the second, and hence we translate it by an adverb. Compare also Gen. xxi. 21, *וְהָיָה לְנֹחַ* *wherefore hast thou secretly fled*; xxxvii. 7, *וְהָיָה עָרְוָה* *your shores stood around and boxed, for boxed around*; 2 Kings ii. 19, *וְהָיָה לְנֹחַ* *thou hast shalt hardly in asking*, i. e. *hast made a hard demand*. The verb which qualifies the other may also occupy the second place, but never without special cause; e. g. Is. liii. 11, *וְהָיָה לְנֹחַ* *he shall see and be satisfied (with the sight)*, and Is. xvi. 11, *וְהָיָה לְנֹחַ* *that ye may suck and be satisfied (thereby)*; xxvi. 11.—Jer. iv. 5, *וְהָיָה לְנֹחַ* means, *call ye (and that) with the full voice* = *call aloud*.

2. Of a different construction are those verbs, which take after them (in place of an accusative) a sentence or clause depending on *וְ* or *וְהָיָה* (that) (155, 1); such e. g. as *to see* (Gen. i. 4, 10), *to know* (Gen. xxii. 12), *to believe*, *to remember*, *to forget*, *to say*, *to think*, *to happen*. On the omission of the conjunction before such clauses, see 155, 4, c.

* The Arabian says *valibat dilaceravit* (he was inclined, that he should rend), for he would rend; and so the Syrian *لَا يَلْبِثُ*, *valibat tolleret* (Luke xlii. 18), *he would lift up*, but oftener with the conjunction *ثُمَّ*, *لَا يَلْبِثُ*, *he would come*. The Latin also may omit the conjunction in this case: *Quid vis facere?* Ter. *Pala hoc venturi contingat*, Cic. Brut. 84. So in German, *Ich willte, es wäre*; *Ich dachte, es ginge, I would it were, &c.*

† For *וְהָיָה* (155, 20, Rom.) Inf. *Hiph.* of *וְהָיָה*.

‡ This construction also is common in Syriac (see Hoffmann's Gram. Syr. p. 243, §), where it is by no means to be taken (as by J. D. Michaelis) for a Greekism.

§ 143.

CONSTRUCTION OF PASSIVE VERBS.

1. When a causative conjugation (*Piel, Hiphil*) has two accusatives (§ 139), its passive retains only one of them (viz. the second, or more remote object), taking the other (the immediate object) as a nominative, or including its subject in itself. Ps. xxx. 11, כָּסִי הָרִים בָּנֵה the mountains are covered with its (the vine's) shade; 1 Kings xxii. 10, מְלִבְשִׁים בְּגָדִים clothed with garments (prop. made to put on garments); Ex. xxv. 40, אֲשֶׁר-אַתָּה מְרַאֶה which was shown thee (prop. which thou wast made to see).

Several striking phenomena in the construction of the Passive are readily explained, if we regard it as an impersonal Active (*dicitor* = they say), just as, on the contrary, the impersonal Active often supplies the place of the Passive (see § 137, Note). We may thus explain those cases, in which—

a) It takes the object of the action in the accusative. Gen. xxvii. 42, וַיֵּלֶךְ בְּרָכָהּ אֲדָמָהּ וְהָיָה and they made known to Rebecca the words of Esau; iv. 18, וַיֵּלֶךְ לְהַטֵּה אֶחְיָזֶר one bore (for his wife bore) in Enoch Irad; xxi. 5, בְּהוֹלֵךְ לוֹ אֶחְיָזֶר at the time of bearing (he is male) to Aisa Isaac; xl. 20, יוֹם הוּלָה אֶחְיָזֶר the day on which Pharaoh was born; xvii. 5, אֲלֹא יִקְרָא כֵּן אֶחְיָזֶר אַתָּה no longer shall they call thy name Abram. Ex. x. 8, וַיָּבִיט אֶחְיָזֶר אֶל מֹשֶׁה and they brought Moses back to Pharaoh. Lev. xvi. 27, Jos. vii. 15, 1 K. ii. 21.

b) It does not agree (as often happens) in gender and number with the noun, even when preceded by it (comp. § 147); for it is not, in the Hebrew conception, the subject of the passive verb, but is governed by it in the accusative as its object. Is. xxi. 3, רִצְיוֹנָא דִּירָא מַשְׁתַּחֲוִי מִיָּדִי *risionem diram masechavuni mibi* (the noun in the accus.); Dan. ix. 24, *septingenta septimanas destinavunt* (תִּשְׁתַּחֲוִי); 1 K. iii. 21, Is. xiv. 3, Gen. xxxv. 26, Hos. x. 6.*

2. The efficient cause, after a passive verb, most frequently takes *ל*, and is therefore in the dative (as in Greek); as בֵּרַךְ לְאֵל blessed of God (εὐχάριστος θεῷ), Gen. xiv. 19, Prov. xiv. 20. More rare, but entirely certain, is the same use of *מִן* (prop. out from, by which origin, source, in general, is often denoted); Ps. xxxvii. 23, Gen. ix. 11, Job xxiv. 1, xxviii. 4, אֶחְיָזֶר a parte, Gen. vi. 13; *עַל* by, Num. xxxvi. 2, Is. xlv. 17; and sometimes of the accusat. instrumenti (comp. § 138, 1, Rem. 3) without a preposition, Is.

* Comp. *Orthographia, Emendationes cum A. T.* 8. 24. 22.

i. 20. **חַרְבַּת תִּכְאֹוֹת** *by the sword shall ye be devoured*, comp. Ps. xvii. 13.

Rem. Many noster verbs are sometimes used as Passives, in consequence of a peculiar application of their original meaning. E. g. **יָרַד** *to go down*,—spoken of a forest, *to be felled*; **יָרַד** *for to be brought up*, *to be laid upon* (the altar) Lev. ii. 12, *to be entered* (in an account) 1 Chron. xxvii. 24; **אָצַף** *to be brought out of*, Deut. xiv. 22.

CHAPTER IV.

CONNECTION OF THE SUBJECT WITH THE PREDICATE.

§ 144.

MANNER OF EXPRESSING THE COPULA.

THE union of the substantive or pronoun, which forms the subject of the sentence, with another substantive or adjective as its predicate, is most commonly expressed by simply writing them together without any copula: 1 Kings xviii. 21, **יְהוָה אֱלֹהֵינוּ** *Jehovah (is) the true God*; Gen. ii. 4, **זֶה הִנֵּה תַּחְתֵּי הָאָרֶץ** *this (is) the history*; ii. 12, **וְהָאָרֶץ כָּשָׁתָה** *the gold of that land (is) good*; Is. xxi. 2, **וְהוּא חָכָם** *he too (is) wise*.—The frequent use, in this connection, of a pronoun of the third person referring to the predicate, for marking more distinctly its union with the subject, has already been noticed, § 121, 2.

More seldom the copula is expressed by the substantive-verb **הָיָה**. Gen. i. 2, *and the earth was* (**וַהָאָרֶץ הָיְתָה**) *waste and empty*; iii. 1, *the serpent was* (**וְהָחָי הָיָה**) *cunning*; ver. 20. Also by **וַיְהִי** and **וַיֵּשׂ** (which include the idea of the substantive-verb) when the subject is the pronoun and the predicate is a participle (see § 134, 2, a).

On the gender and number of the copula see § 147.

Rem. Instead of the adjective the Hebrew often employs the abstract substantive as a predicate (§ 106, 1, *Rem.* 2); especially when there is no adjective of the signification required (§ 106, 1), e. g. **וַיֵּשׂ הָאָרֶץ עָפָר וָאֵשׁ** *and the earth was of wood, woaden*. The sense is here the same, as if the substantive, which stands as subject of the sentence, were repeated in the *const.* state before the predicate (**וַיֵּשׂ הָאָרֶץ עָפָר וָאֵשׁ**). This full construction occurs Job vi. 12: **וְהָיָה לִי כֹחַ אֲנִי כֹחַ** *is my strength the strength of stones?* Similar examples are: Cant. i. 15, **וְהָיָה לִי כֹחַ** *th.*

eye (אֵין) *dove's-eye*; Ps. xlv. 7, כִּסֵּאֵךָ אֱלֹהִים *thy throne* (is) a throne of God = a divine throne; * second member (with the full construction) מִצֵּיטֵר כִּסֵּאֵךָ אֱלֹהִים *a righteous sceptre is the sceptre of thy dominion*. This occurs, especially, with ז of comparison; as Ps. xviii. 34, כִּימֵי בָּאֵימֹת *my feet after the manner of hinds* = like feet of hinds; Is. lxiii. 2, כִּימֵי בָּאֵימֹת *thy garments (are) like the garments of one who treads the wine-press*; xxix. 4; Jer. i. 9, חֲצֵיזֵי הַיָּדָיו *his arrows like the arrows of a mighty man*.

§145.

ARRANGEMENT OF THE PARTS OF SPEECH IN A SENTENCE;
CASE ABSOLUTE.

1. The most natural order of words, in the simple sentence in calm discourse, is this: *subject, copula, predicate*; or, when the predicate consists of the verb with its object, *subject, verb, object*. Adverbial qualifications (of time, place, for example) may stand either before or after the verb; a negative always immediately before it.†

But the Hebrew can, at pleasure, render either of these members prominent, by giving it the first place in the sentence; e. g.

- a) The verb: Prov. xxviii. 1, *there flee, when there is no pursuer, the wicked*. Gen. xlii. 30. This is its common position, when there is implied in it an indeterminate subject (the impersonal construction, §137, 3), as Gen. i. 14, יִהְיֶה נֹאֲרוֹת *let there be lights*, וַיֵּשְׁבוּ אֲרִיִּם *they howl* (to wit) *the jackals*, Is. xlii. 22 (comp. *il vient des hommes*); and also wherever the sentence or clause is connected with a preceding one by ו (of course where the *Impf. cons.* is employed), וְאֵל, or וְ; as Gen. iii. 1, *all beasts* וְאֵלֶּה אֲשֶׁר עָשָׂה יְהוָה *which Jehovah had made*; ii. 5, וְיֵשׁ לֹא הוֹסִיד וְיֵשׁ *for Jehovah had not caused it to rain*.
- b) The adjective: this, when it is the predicate, is commonly placed first as the most important member of the sentence. Jer. x. 6, וְגִדְלֵךָ אֲרִיזָה וְגִדְלֵךָ אֲרִיזָה *great art thou, and great is thy name*.
- c) The object of the verb: the verb then immediately follows, as Prov. xiii. 5, *lying words hates the righteous man*; {Judges

* Philology requires, however, no other than the simple and natural construction, "Thy throne, O God!"—Ta.

† Rarely is the object interposed between the negative and the verb (Job xxi. 7, xxiv. 23, Eccles. x. 10), or the subject (2 Kings x. 36), or as adverbial qualification (Ps. vi. 2).

v. 25, מָלַךְ הָיָה מִלְכָּה וְהָיָה מִלְכָּה *water he asked; milk she gave.*

Very rare is the arrangement in 2 Kings v. 13, *some great thing had the prophet commanded thee.* Ex. xviii. 23.

- d) The adverbial qualification, which is then immediately followed by the verb. Gen. i. 1; Jos. x. 12; אֲנִי יְהוָה יְהוָה; Judg. v. 22.

Another arrangement, viz. *subject, object, verb*, which is common in Aramæan (Dan. ii. 6, 7, 8, 10), is seldom found in Hebrew, and only in poetry. Ps. vi. 10, אֲנִי יְהוָה יְהוָה; xi. 5; Is. xiii. 18; alix. 6. See Gesenius, Comm. zu Jes. xlii. 24.

2. But the greatest prominence is given to any substantive in the sentence (whether it is the genitive, or accusative of the object, or employed by way of limitation, or qualification of any kind) by permitting it to stand, absolutely, at the beginning of the sentence, and then representing it, in its proper place, by a pronoun; (compare *c'est moi, qu'on a accusé.*) E. g. the genitive, Ps. xviii. 31, הָיָה אֱלֹהִים קָדְשׁ *God — perfect is his way, for the way of God is perfect*; xi. 4, civ. 17; the accusative, Ps. lxxiv. 17, *winter and summer — thou hast made them, for thou hast made winter and summer*; Gen. xlvii. 21, אֲדָמָה הָאֲדָמָה *the people — he transferred them*; xxi. 13, comp. Jer. vi. 19.* The suffix may also be omitted, Ps. ix. 7, and the connection indicated by ׀ (as sign of the apothosis). Ps. xviii. 41 (comp. 2 Sam. xxii. 41). Job xxxvi. 26, מִסְפַּר שָׁנֵי יוֹם הָיָה, *sc. אֲנִי the number of his years — there is no searching (to them)*; iv. 6, xxiii. 12, xxv. 5, Gen. iii. 5, 1 Sam. xxv. 27, 2 Sam. xv. 34.

The participle, when placed thus at the beginning of the sentence, resembles the Latin *ablative absolute*. Ps. xlii. 24, הִנֵּה אֲנִי מְשֻׁבֵּחַ *he who begets a wise son (i. e. when one begets, &c.) then he may rejoice*. 1 Sam. ii. 12, הִנֵּה אֲנִי מְשֻׁבֵּחַ *when any one brought an offering, then came the priest's servant*; ix. 11, Gen. iv. 15.

146.

RELATION OF THE SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER.

The predicate (verb, adjective, substantive with copula) conforms, regularly, to the subject in gender and number. From this rule, common to all languages, there are many deviations,

* Such an absolute case may also be introduced by ׀ (*in respect to*), e. g. Gen. xvii. 26, Ps. xvi. 3, Is. xxxii. 4.

partly occasioned by regard to the sense rather than the grammatical form of words (*constructio ad sensum*), partly by the position of the predicate before the other members of the sentence.

In respect to the first cause, we remark :—

1. Collective nouns, e. g. **עַם**, **גֵּר** *people*, **בֵּית** *family*, and nouns used as such, as **אֲנָשִׁים** *men* (see §108, 1), are usually construed (*ad sensum*) with the plural. Judg. ix. 55, **וַיִּרְאוּ אֲנָשִׁים** and the men of Israel saw; xv. 10. 1 Kings xx. 20, **וַיָּבֹאוּ אֲנָשִׁים**; Prov. xi. 26. So when the collective is itself fem. but represents individuals which are of the masc. gender; e. g. 2 Sam. xv. 23, **בְּיָהוּאֲרָץ בְּיָמֶיהָ** the whole land (i. e. its inhabitants) wept;* 1 Kings x. 24. Gen. xlviii. 6, 1 Sam. ii. 33, xvii. 45; and *vice versa*, Job i. 14, **וְהָיוּ הַבָּקָר הָאֵלֶּה הַזֵּה** the cattle (kine) were ploughing. For examples of the predicate with the singular form in such cases, see Gen. xxxv. 11, Is. ii. 4 (comp. Mic. iv. 3).

Often the construction begins with the singular (especially when the verb is placed first, §147, a), and then, when the collective is introduced, proceeds with the plural. Ex. xxxiii. 4, **וַיִּשְׁמָע יְהוָה וַיִּשְׁמַע הָעָם** ... and the people heard ... and mourned; i. 20.

2. On the other hand, plural nouns with a singular signification (§108, 2) are construed with the singular, especially the so-called *pluralis excellentie*. Gen. i. 1, 3.† Ex. xxi. 29, **וְהָיָה הָרֹצֵחַ הַזֶּה** his owner shall be put to death. So feminine forms with a masculine signification are construed with the masculine; Eccles. xii. 9, **הָיָה הַמְּדַבֵּר חָכָם** the preacher was wise.

3. Plurals which designate beasts or things (but not persons), whether they are masculine or feminine, prefer the construction with the feminine singular‡ (comp. the feminine form with the

* Sallust. Jugurth. 14, *post in crumina aut. post lentis obitu*.

† **וְהָיָה** is construed with the *plur.* only here and there in the older biblical books, and in certain forms of expression which perhaps had their origin in polytheism. Gen. ix. 12, xxxv. 7, Ex. xxxi. 8, Ps. lviii. 12. The later writers studiously avoid this construction as polytheistic; comp. Ex. xxxii. 4, 8, with Neh. ix. 14; 2 Sam. vii. 25, with 1 Chron. xvii. 21. See the lexicon.

‡ Perfectly analogous is the Greek construction *τὰ ἀνθρώπων βίαια*, where the Attics admit the plural only when persons are designated; *τὰ ἀνθρώπων ἐλάφια*. In Arabic, such a plural is called *pluralis incommensuratus* (i. e. not used of man) and is construed chiefly with the *feminine singular*, like all its so-called *pluralis fracta* (collective forms).

collective signification in § 107, 3, *d*). Joel i. 20, *תִּרְחֹם שָׂדֵה* *the beasts of the field pine for* —. Job xiv. 19, *תִּשָּׁחַץ* *its floods wash away*. Jer. xlix. 24, *תִּבְלֹעַ אֶמְצָתָהּ* *pains have seized upon her*. Ps. xxxvii. 31, Job xii. 7. The same principle applies to pronouns in connection with their antecedents; Job xxxix. 15, Is. xxxv. 7, 2 Kings iii. 3.

4. Moreover, those plurals also which designate persons are construed with the singular, when, instead of the whole sum of individuals spoken of, the attention is directed to each one of them (comp. *כל* for *omnes* and *omnis*). Num. xxiv. 9, *תְּבַרְכֵהוּ אֲדָמָה* *who bless thee, let him be blessed; who curse thee, let him be cursed*. Gen. xxvii. 29, Ex. xxxi. 14, Prov. iii. 15, *תִּשְׂמְחֶנּוּ מֵאֲדָמָה* *happy (is every one of) those who retain her*; xxvii. 16, *תִּשְׂמְחֶנּוּ מֵאֲדָמָה*; xxviii. 1.

5. Dual substantives have their predicates in the plural, as verbs, adjectives, and pronouns have no dual form (§ 88, 1). Gen. xxix. 17, *וְעֵינֵי לֵאָה נְחָיוּ* *and the eyes of Leah were weak*; Ps. xviii. 28, Is. xxx. 20, 2 Sam. xxiv. 3. 1 Sam. i. 13, *וְשִׁפְתֶיהָ נָהָמוּ* *her lips moved*; 2 Chron. vii. 15, *וְעֵינֵי יְהוָה בָּחֲנוּ* *my eyes shall see*. Jer. xiv. 7, Is. i. 16, Job x. 8, xx. 10, xxvii. 4, Ps. xxxviii. 11. Seldom is the rule in No. 3 of this section extended also to the dual; e. g. Mic. iv. 11.

§ 147.

SUBJECT AND PREDICATE IN RESPECT TO GENDER AND NUMBER (CONTINUED).

A frequent cause of deviation from the general rule, is the position of the predicate at the beginning of the sentence. The subject, to which it would regularly conform, not being yet expressed, it often takes its simplest and readiest form, viz. the *masculine singular*, even when the subject, which comes after, is *feminine* or *plural*. The predicate in this case is not subject to inflection. E. g.

- א) The verb: Is. xlvii. 11, *בָּא עָלֶיהָ רָעָה* *there comes upon thee evil*; Mic. ii. 6, *לֹא יָבֹא בְּרִיבָהּ* *reproaches shall not depart*. Ps. lvii. 2, Dent. xxxii. 35; Esther ix. 23, *וְכָל הַיְּהוּדִים* *and the Jews adopted*; 2 Kings iii. 26, *קָטַן הָיָה הָרֶגֶתָּ* *hard was 'his battle*; 1 Sam. xxv. 27. Often, the verb may here be regard-

ed as impersonal, as in *il vient des hommes, il a paru deux volumes* (§ 145, 1, a). More seldom before the *plur. fem.* we find (at least) the *masc. plural*; Judg. xxi. 21, אֲנָשֵׁי בָנוֹת שִׁלּוֹה *when the daughters of Shiloh come forth*.

b) The adjective: Ps. cxix. 137, יָשָׁר טוֹשָׁפֶיךָ *righteous are thy judgments*; vet. 155, רָחוֹק יְשֻׁעָה... *far away (is) salvation*. ('The German also neglects, in this case, the inflection of the adjective: *gerecht (sind) deine Gerichte*.)

c) The participle as substantive: Gen. xlvii. 3, רֹעֵי צֹאן עֲבָדֶיךָ *shepherds (are) thy servants*. Also

d) The copula belonging to the predicate-substantive, when it precedes the subject.* Is. xviii. 5, בֹּסֵר יִהְיֶה נֶזֶחַ *the blossom becomes a ripening grape*; Gen. xxvii. 39, xxxi. 8.

If the construction is continued after the introduction of the subject, the verb must conform to it in its gender and number. Ex. xiv. 1, וַיָּבֹאוּ אֵלָיו אַנְשֵׁים וַחֲמִשָּׁה נָקָרִי; Gen. i. 14, Num. ix. 6.

Rem. 1. In general, the language is sometimes sparing in the use especially of the feminine forms (comp. § 142, 1, Rem. 2) and, when a feminine substantive has more than one predicate, contents itself with giving to the nearest one the appropriate feminine form. This is well illustrated by the following examples: Is. xxxiii. 9, אָבֶל אֶעֱלֶמָה אֶרֶץ *the land mourneth and languisheth*; xiv. 9, שֶׁדַּי לֵךְ רָפְאוֹת... *Sheol beneath is moved... it stirreth up the shades to (meet) thee*. Examples of the *masc. form* in remote predicates, Gen. xxxii. 9, אֵלֶּךָ 15, Lev. ii. 1, v. 1, xx. 9; in such as stand in dependent sentences, Job vi. 10; יָהֵבֶנִּי לֹא יִחַלֵּל (אֲשֶׁר); xx. 26; after בִּי, vi. 20.

On the same principle pronouns, which refer to plural nouns, take the form of the singular when they stand remote from their antecedents. Job xxviii. 32; Deut. xxi. 10.

2. The cases where the predicate follows the subject without conforming to it in gender and number, are mostly those in which a passive verb must be conceived as impersonal, and as construed with the accusative (§ 143, 1, Rem.) or where the predicate is a participle used as a substantive; e. g. Gen. iv. 7, לִפְתָּח דַּלְתוֹת יִבָּח *at the door (is) one a lurker (as it were, a lurking lion)*.—Eccles. ii. 7, בְּיָמֵי חַיָּתוֹ יִהְיֶה לוֹ *verna withi aurt (where לוֹ יִהְיֶה is to be understood as I hate)*. Gen. xv. 17, וַיְהִי חֹשֶׁךְ *and darkness, there became (with a special emphasis on 'the noon,—the verb standing impersonally)*.

* Independently of this arrangement, the pronoun *וְהָיָה*, representing the copula, is retained between the *plur.* and the *fem.* unchanged. Job xli. 14, אֲשֶׁר יִהְיֶה אֹמְרוֹתָיִם... *the offerings of Jehovah... that is his inheritance*. Comp. Lev. x. 2.

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†148.

CONSTRUCTION OF THE COMPOUND SUBJECT.

1. When the subject is composed of a nominative and genitive, the verb sometimes conforms in gender and number to the genitive instead of the governing noun, viz. when the word in the genitive expresses the principal idea. E. g. Job xxxii. 7, *רַב שָׁנִים יָדַשׁ חָכְמָה* *the multitude of years (i. e. many years) should teach wisdom*; Gen. iv. 10; 2 Sam. x. 9, *בְּרִיחַ אֶחָד מִן* *the front of the battle was against him*. Is. vi. 4, Job xxix. 10, xxxviii. 21.

With the substantive *כָּל* the whole, and the numerals, this construction is almost universal; e. g. Gen. v. 5, *וְכָל יְמֵי אָדָם* *and all the days of Adam were* —; Ex. xv. 20, Gen. viii. 10.

2. When *several* subjects are connected by the conjunction *and*, their common predicate usually takes the plural form, especially when it follows them; Gen. viii. 22, *וְעֵת זֶרַע וְעֵת קָיִץ וְעֵת יָבֵשׁ וְעֵת יִשְׁבֹּר* *seed-time and harvest, and cold and heat... shall not cease*; if the subjects are of different gender, it takes the masc. form; Gen. xviii. 11, *וְשָׂרָה וְאַבְרָהָם זָקְנִים* *Abraham and Sarah (were) old*, Deut. xxviii. 32, 1 K. iii. 17. When it precedes, it often conforms in gender and number to the first (as being the nearest) subject. Gen. vii. 7, *וָנוֹחַ וְבָנָיו* *there went in Noah and his sons*; Ex. xv. 1; Num. xii. 1, *וְשָׁמַר וְאַהֲרֹן* *there spake Miriam and Aaron*; Gen. xxxiii. 7, xlv. 14. More rare is the singular form, after more than one subject; Prov. xiv. 9, *וְעֹשֶׁת וְעֹשֶׁת יִשְׂמְחוּ* *ointment and perfume rejoice the heart* (where the masc. also is preferred). If the construction is continued, it is always under the plural form; e. g. Gen. xxi. 32, xxiv. 61, xxxi. 14, xxxiii. 7.

CHAPTER V.

USE OF THE PARTICLES.

†149.

Of the particles, as connected with the system of forms and inflections (†199–103), we have already treated in their relation to the other parts of speech. We are now to consider the signi-

fication and use of these words, which are so necessary to the exact perception of the sense, and hold so important a place in the philosophical treatment of the language. We shall present, in a general view, their most important peculiarities, leaving the more complete representation, as well as the necessary proofs, to the lexicon.

[150.

OF THE ADVERBS.

The most important adverbs, classed according to their signification, are :—

1. *Adverbs of place*: שם *there*; הנה, הן, הן, and הנה, *hine, here, hinc*, and הנה, the latter also *here* (from the Chald. הן *this*), הנה *thither, further on* (prop. *to a distance*), hence הנה הנה (from *thence thither*) *on this side of thee*, and הנה הנה (from *thence further on*) *beyond thee*, 1 Sam. xx. 31, 32, 37, Is. xviii. 2; כן, more commonly שם *above, above*, שם *below*, שם *upwards*, שם *downwards*, חוץ *outside*, חוץ *on the outside*, שם *within*, שם *before, on the east*, שם *behind*, שם *backwards*, שם *over against*, שם *to the right*, שם *on the right*, שם *on the west* (prop. *on the side towards the sea*), שם and שם *around*, שם *upright*.

To many of these adverbs הן is prefixed, or the accusative ending הן appended, indicating respectively the relations *from and towards*. E. g. שם *there*, שם *thence*, שם *thither*; חוץ *outside*, חוץ *outwards*. There are several which occur only with הן appended, as שם, הנה.

But these additions, however, express also the relation of *rest in a place*, as שם sometimes *there* (not merely *thither*), שם *on the right* (not *from the right*). The הן is in both cases the accusative ending (§ 90, 2), and הן properly denotes *hanging off from* an object, and hence *being upon the side of it*, like a *dextra et sinistra*, a *latere*, a *tergo*, and in French *dehors, dedans, dedans, dehors*.*

2. *Adverbs of time*: these are in part the same with those which have been mentioned as *adverbs of place*, and which, by an easy transition, are made to express relations of time: as שם *then*, like *now*; הנה *now*; הנה *forward*, הנה *and contr.*, הנה *hitherto*.

Exclusively such are: הנה *at the time, hence, now, at this time* (also besides the pure designation of time, like *rê, rî*), and *presently, soon*; הנה *(this day) to-day*; הנה, הנה *at this day, now*; הנה, הנה *before, yesterday*; הנה *greater-evening, last night*; הנה (from שם *three, and הנה*) *three days since*; הנה *to-morrow (time)*; הנה *on the*

* Cant. iv. 1, הנה הנה הנה *they lie along the dainties of Mount Gilboa, a waste quasi pendente*. Comp. Soph. Antig. 451, *antipod' ἑσπερ τοῦ νύκτα*; Odys. xxi. 420, *ἐκ δίπυρρον ἀντιπύρρον*.

Most of these interrogative particles are formed by prefixing **אֵי**, **אִי** which in itself signifies *where* (comp. Germ. *woher?* *whence?*), but by usage becomes also a mere sign of interrogation before particles of place, time, &c.

In this manner, and by the application of the ending **־הָ**, of the prefix **הָ**, and of the relative **הַ**, are formed whole classes of correlative adverbs, as **הָאֵי** *hence*, **הָאִי** *where?* **הָאֵי** *whence?* **הָאֵי** *whence* (relative); **הָאֵי** *there*, **הָאֵי** *thither*, **הָאֵי** *thence*, **הָאֵי** *where*, **הָאֵי** *whither*, **הָאֵי** *whence*.

§151.

CONSTRUCTION OF ADVERBS.

1. Adverbs not only express, in general, the qualifying circumstances of a sentence, but also qualify single words, as adjectives, e. g. **טוֹב מְאֹד** *very good*, and even substantives (like *ἡ χθὲς ἡμέρα*). They are placed either *a*) in apposition (after the word qualified, as **אֲנִישִׁים מְעָלִים** *a few men* Noh. ii. 12, **חֲכָמָה מְאֹד** *very much wisdom* 1 Kings v. 9); or *b*) in the genitive, **קְלָלָהּ חֲלָלָהּ** *a causeless curse* Prov. xxvi. 2, **עֵד לֹא עָלֶיהָ** *a witness without cause* xxiv. 28, where the adverb is treated *substantively*, as in *sponte sua*.

The adverbs also appear in the nature of the substantive, when, as in the later writers, they take a preposition; e. g. **בְּהָ** *in the* [whilst] (i) **הָ** = **בְּ**, Esth. iv. 16; **בְּאֵי**, *prop. for in* rain Ex. vi. 10.

2. The repetition of an adverb sometimes denotes intensity, and sometimes continual accession; e. g. **מְאֹד מְאֹד** *exceedingly* Num. xiv. 7; Gen. vii. 19, **בְּמָהָר בְּמָהָר** *lower and lower* Deut. xxxiii. 42, **בְּמָהָר בְּמָהָר** *by little and little* (peu à peu) Ex. xxiii. 30.

On the use of verbs with the effect of adverbs, see §142, Rem. 1.

§152.

OF WORDS WHICH EXPRESS NEGATION.

1. The most important adverbs of negation are: **אֵין** = *no*, **אֵין** = *no* (subjective), **אֵין** (opposite of **הָ**) *there is not*, **עַד** *not yet*, **עַד** *no more*. Almost exclusively poetic are **לֹא**, *not*; negative conjunctions, **וְאֵין**, **וְאֵין**, *that not*.

We subjoin a more particular view of the use of those words:

אֵין, like *ob, eis*, is used principally for the *objective, unconditional* negation, and hence is commonly connected with the Perfect or Imper.

fact (as Indicative), and with the Imperfect (as a Future) to express *prohibition* (§ 127, 3, c).—In connection with **לֹא**, when the latter is not followed by the article and therefore means *any one, any thing*; it expresses the Lat. *nullus, none* (comp. *Pr. ne—permanere*). Ex. xii. 15. **לֹא יֵעָשֶׂה עָמָל** *no labor shall be done*; x. 15, xx. 4, 2 Chron. xxxii. 15, Prov. xii. 21, xxx. 30. (The negative stands here in immediate connection with the verb; *there happens-not any thing* = *there happens nothing*). So also **לֹא** with **כֵּן**; Eccles. i. 9, **כֵּן כִּלְכִּילָה לֹא** *there-is-not any thing new, for there is nothing new*. But the case is different when **כֵּן** is made definite, where it means *all, the whole*. Num. xxix. 12, **כֵּן כָּל אֲשֶׁר** *all of him (his whole) thou shalt not see* (but only a part). On the use of **לֹא** in interrogative sentences, see § 153, 1.

On the position of **לֹא** in the order of words, see § 145, 1, and Note.

לֹא, like **אֵין** and **אֵינִי**, for the *subjective and dependent negation*, is used with the Imperfect (as *Jussive*); hence **לֹא יָבֹא**, *he veniat, let him not come*, may also mean *he would not come*; see above, § 127, 3, c, and § 128, 2.

Sometimes it stands absolutely, without the verb (like **אֵין** for **אֵין** *rois propter*), *may I pray, not so*; 1. e. *let it not be*; c. g. Ruth i. 13. **לֹא בָנִים** *not so, my daughters*. On the interrogative use of it, see § 153, 1.

לֹא (prop. constr. state of **לֹא** *nothingness*) is the negative of **הָיָה** (*he, she, it*) *is*, and includes the verb *to be* in all its tenses; c. g. Gen. xxxvii. 29, **לֹא הָיָה יוֹסֵף בְּבֵרֶת הַבְּיִלָּה** *Joseph was not in the pit*; Num. xiv. 42, **לֹא הָיָה יְהוֹשֻׁעַ בְּתוֹכְכֶם** *Joshuah is not among you*. The same formulas are expressed positively with **הָיָה** and negatively with **לֹא** as Gen. xxxi. 20, **הָיָה בְּיָדִי** *it is in my power (in the power of my hand)*; Neh. v. 5, **לֹא הָיָה בְּיָדִי** *it is not in my power*. It follows, moreover, a) that the personal pronouns, when they are the subject of the sentence, are appended to **לֹא** as suffixes; as **לֹא אֲנִי** *I am not, I was not, I shall not be*, **לֹא אָנֹכִי**, &c. b) When the predicate is a verb, it almost universally takes the form of a participle, the verb *to be* being implied in **לֹא**; Ex. v. 18, **לֹא הָיָה שָׂרֵם** *straw is not given*; ver. 10, **לֹא יִתְּנֶה** *I will not give*; vili. 17, Deut. i. 32, **לֹא הָיָה** *As **הָיָה** signifies being, existence, so **לֹא** expresses the opposite, viz. not being, non-existence; **לֹא הָיָה** *he was not (no longer) existing* = *was no more*, Gen. v. 24.*

From **לֹא** is abbreviated the primitive syllable **לֹא**, employed in a few compounds as a prefix, as in Job xxii. 30, **לֹא אֶשְׁכַּח** *not guiltless*. In Ethiopic it is the most common form of negation, and is there prefixed also to verbs. On the origin of the interrogative **לֹא** from **לֹא**, see § 153, 1.

לֹא (prop. constr. state with the ending **לֹא**, § 90, 3, a, from **לֹא** *wool, non-existence, non-word* **לֹא**) is most frequently employed before the *Inf.*, when it is to be expressed negatively with a preposition; as **לֹא יֵצֵא** *to exit, לֹא יֵצֵא *not to exit*, Gen. iii. 11. Rarely with a finite verb, for *that not*, Jer. xxiii. 14.*

לֹא (*throwing away, removing*) means *that not, lest*, especially after the mention of an act by which an apprehended evil is to be prevented, as

shunned (Gen. xi. 4, xix. 15); or after verbs signifying *to fear*, *to beware* (like *duido no, verbor no*) xxxi. 24, 31; and at the beginning of the sentence, especially in the expression of approbation or fear, as Gen. iii. 22, וְעַתָּה הִנֵּה אַנְתָּ אֶרְבָּע וְנִשְׁתַּחֲוֶה לָאָדָם *and now, but he stretch forth his hand.*

2. Two negatives in the same sentence, instead of destroying each other as in Latin, make the negation stronger, like *οὐκ οὐδεις, οὐκ οὐδαμως*. 1 Kings x. 21, כֶּסֶף לֹא נִחְשַׁב וְזָהָב לֹא נִחְשַׁב *silver was regarded as nothing; (in the parallel passage, 2 Chr. ix. 20, לֹא is omitted.)* Ex. xiv. 11.—Zeph. ii. 2, בָּטָח לֹא יָבוֹא, *before there shall not come,* [so in Lat. *præquam... non.*] Is. x. 9, בְּלֹא יֹשֵׁב *prop. without no inhabitant.*

3. When one negative sentence follows another, especially in the poetic parallelism, the negation is often expressed only in the first, while it is implied also in the second. 1 Sam. ii. 3, *multiply not words of pride,—let (not) that which is arrogant come forth from your mouth.* Ps. ix. 19, xlii. 19, Job iii. 10, xxviii. 17, xxx. 20. Compare the same usage in respect to prepositions, § 154, 4.

§ 153.

OF INTERROGATIVE WORDS AND SENTENCES.

1. Interrogation may be expressed merely by the tone of voice in which it is uttered; e. g. 2 Sam. xviii. 29, הֲיָשָׁן לְעָם *is it well with the young man?* Gen. xxvii. 24, אַתָּה הֲיָשָׁן לִּי בְנִי עֵשָׂא *art thou my son Esau?* 1 K. i. 24. This is somewhat more frequent when the sentence is connected with the previous one by *ו*; Jon. iv. 11, הֲלֹא אֶפְשָׁר *and should I not spare?* Job ii. 10, x. 8, 9, 13, Judges xi. 23, xiv. 16; and when it is introduced by the particle *אִם* (Zech. viii. 6) or *הֲ* (Job xiv. 3). But negative sentences still more readily take, in utterance, the interrogative form; e. g. with *לֹא*, when an affirmative answer is expected (*nonne?*), Job xiv. 16, הֲלֹא אֶפְשָׁר לִּי חַטֹּאתַי *dost thou not watch for my sin?* Jon. iv. 11, Ex. viii. 22, Lam. iii. 36, 38; once with *לֹא*, in expectation of a negative answer, 1 Sam. xxvii. 10, הֲלֹא אַתֶּם עָשִׂיתֶם יָצִיאָה *ye have not then made an excursion in these days?*

* In the same manner are used *οὐκ* (*nonne?*) and *μή*; the former (Hes. ii. 2, 186, fr. 242) in expectation of an affirmative, the latter (Odys. vi. 200) of a negative answer.

Even the few interrogative particles originally expressed either affirmation or negation, and gradually acquired by usage their interrogative power.*

The interrogative אִי is originally demonstrative, and related to the article; *see* § 100, 4.

On the contrary, אָ *where?* probably sprung from a negation; the full form being אָן (hence אָנעם? *whence?*), prop. *not there, is not there*,—uttered interrogatively *y. is not there? = where is?* אָז *is he not there?* for *where is he?* Job xiv. 10, *man dies אָז* and *where is he?* = אָנעם? and *he is no more*. In Arabic أَ has become an interrogative pronoun = أَيُّ *who?* (comp. the German *wo* (*where*), and Eng. *who*); but this is not its original use. On the abbreviation of אָן into אָ *see* § 152.

2. Most commonly the simple question begins with *Ho interrogative* אִי ,—the disjunctive question with אִי followed in the second clause by אִם ($\text{אִם}—\text{אִי}—\text{utrum}—\text{an?}$); 1 Kings xxii. 15; אִם אִי אִם אִי *shall we go . . . or shall we forbear?* The indirect form of inquiry differs only in having אִם more frequently in the simple question, and in the first member of the disjunctive question.

More particularly:—

The אִי is strictly a sign of the simple and pure question, when the inquirer is uncertain what answer may or should be given. Job ii. 2, *hast thou considered (אִי אִי אִי) my servant Job?* Often the inquirer expects [or implies] a negative answer (*nam?*), which may be expressed in the same itself; e. g. Gen. iv. 9, אִי אִי אִי אִי *am I the keeper of my brother?* Job xiv. 14, *when man dies, אִי אִי will he live again?* Such a question may have precisely the force of a negative assertion; 2 Sam. vi. 5, אִי אִי אִי אִי *shall thou build a house for me?* (in the parallel passage, 1 Chron. xvii. 4, אִי אִי אִי *thou shalt not build a house for me*); and, vice versa, the negative form of the question has the effect of an affirmation; אִי אִי אִי *is it not so?* the same as אִי אִי *behold!* 2 Kings xv. 26, xx. 20, comp. 2 Chron. xviii. 7, xxxii. 32.† On the other hand, the question may be so uttered as to show that the speaker expects affirmation and assent; where we are obliged to insert *ut*, whilst the Greek says in the same sense ἢ οὐκ and ἢ οὐκ οὐκ ; and the Latin says *an* also for *nonne?* Job xx. 4, אִי אִי אִי *dost thou (not) know (this)?* This simple question is very seldom introduced by אִם , and

* So in Greek and Latin, originally affirmative and then interrogative *ne?*, *non* (= *nonne*), or (probably, perhaps) originally negative, and then interrogative, *ne*, *non*, *nonne*, *ne*; in German *nicht wahr?* (*not true?*) *nicht?* (*not?*).

† In a similar manner אִי *what?* [*why?*] indignantly uttered, expresses prohibition under the form of reproachful exclamation. Cant. viii. 4, אִי אִי אִי אִי *should ye roam?* Job xli. 4, xlii. 1. In Arabic, its negative force is very frequent.

‡ See Heinsdorf ad Plat. Theæt. 264. D. Heinsinger ad Cic. de Off. iii. 37.

then only when there is implied in it a disjunctive relation to something that precedes, or *haply*, the Lat. *an*; Is. xxix. 10; 1 K. i. 27; Job vi. 12.

The *disjunctive question* (*utrum*—*an*?) is usually expressed under the form עַם—וְ, also עַם?—וְ, Job xxi. 4; with emphasis on the first question עַם?—עַם? xxiv. 17, xl. 8, 9; but also with וְ or before the *several clause* (as in German and English); Job xvi. 2; Eccles. ii. 19. This construction of the two particles עַם—וְ does not require opposition of meaning in the clauses to which they belong, but often presents, in the poetic parallelism and elsewhere (Gen. xxvii. 8; Hab. iii. 8) merely the repetition of the same question in different words; the variation in the second question lying more in the form of expression than in the thought itself. E. g. Job iv. 17, *is man just before God, or (עַם) is a man pure before his Maker?* vi. 5, 6, viii. 3, x. 4, 5, xi. 2, 7, xiii. 3. Hence, in the same relation, the second member may be introduced by וְ (Job x. 3, xiii. 7, xv. 7, 8) or without any particle (xiii. 4).—Rarely, וְ occurs again in the second member (Judges xiv. 15) where actual contrariety is expressed; more commonly in a continued, twofold interrogation (1 Sam. xiii. 11). Also rare is עַם in the first member.

The form of the *indirect question* is, in general, the same. After verbs of inquiring, doubting, examining, the simple question takes וְ (*whether*), Gen. viii. 9; Ex. xvi. 4; and עַם, Cant vii. 13; 2 Kings i. 31 the *disjunctive question* (*whether—or*) is expressed by עַם—וְ, Gen. xxvii. 21; and also by וְ—וְ, Num. xiii. 18.—The formula עַם עַם? וְ *who knoweth whether—not*, is also used affirmatively like the Latin *quis no*, Esther iv. 14.

For interrogative adverbs of place, time, &c. see § 150, 5.

The words וְ (§ 122, 3) and עַם wholly, then, serve to give animation or intensity to a question (like *veri, tandem*, Eng. *truly, now*); as עַם וְ? וְ? *what aileth thee now? quid tibi tandem est?* Is. xlii. 1; עַם עַם? *where am I?* Job xvii. 15.

3. The affirmative answer is given, as in Latin, by repeating the predicate of the interrogative sentence; Gen. xxvii. 24, xxix. 6; Judges xiii. 11; the negative answer is עַם? *no*, Gen. xix. 2.

1154.

OF THE PREPOSITIONS.

1. The *simple** prepositions, like the adverbs, originally denote for the most part physical relations, viz. those of space, and are then used tropically of immaterial relations, as those of time,

* Among these we reckon such forms as עַם, עַם, which in themselves considered are indeed compound words, but as prepositions they express only one idea, and are thus distinguished from the *conjunctions* under No. 2, e. g. עַם from before.

cause, &c. Those of place originally denote either rest in a place, or motion from or to a place; but in each class there are some (more in the first than in the second), which take also the signification of the other.

a) The most important prepositions of place are:—

1) Of rest in a place, על *on*, ב *by, at*, מעל *upon and over*, מתחת *under*, אחרי *behind*, אחרי *after*, לפני *before*, בפני *before*, בפני *before, opposite to*, בפני *with (apud)*, בפני *by, near*, בפני *(on the outside of, near by)* but especially בפני *behind*, בפני *about (à l'ég.)*, בפני *between*, בפני *on the other side of, beyond*.

2) Of motion, מ *from*, ל *to*, ל *to, towards*, ל *unto*,—and also (from the former class) ב *to (unique ad.)*, ל *upon, towards*.

3) Very many of the above-mentioned prepositions express also relations of time, as על *in, within*, ב *in, within*, ל *at*, &c.

4) Of those which denote other relations we may mention, ב *as* (ב *according to*), ב *together with, with*, בפני *besides*, בפני *without, besides*, בפני *on account of*, בפני (*prop. as a reward*) *for, because*.

2. The composition of these particles exhibits a great degree of dexterity, and accuracy of discrimination, in expressing those relations which are denoted by prepositions. Thus those of motion are set before others denoting rest, so as to express not only a change of relation, but also the local one which was existing previously to the change, or which follows as the result of it: (comp. in Fr. *de chez, d'après*.)* E. g.

a) With מ : מפני *away from behind*, מפני *out from between*, מפני *away from upon or above*, מפני *de chez quelqu'un*, מפני *away from under*.

b) With ל (more seldom): לפני *in behind or after*; לפני *without*, i. e. *on the outside of*, לפני *forth without* Num. v. 3.

Adverbs, moreover, which are compounded of prepositions, take after them ב (more seldom מ), and thus again become prepositions. E. g. בפני (adv.) *above*, בפני (prep.) *above, over*, בפני (adv.) *below*, בפני (prep.) *below, under*, בפני (prep.) *without*, בפני (adv.) *separately, aside*, בפני (prep.) *aside from, besides*.

* When the Hebrew says, *he took the offering* מפני *from upon the altar* (away from the top of the altar), he presents the idea fully; while it is but half expressed in the Fr. *il prend le chapelain sur la table*, the Germ. *er nimmt den Mann* and Thacker says, and the Eng. *he takes his hat from the table*; the Fr. omitting one relation, the Germ. and Eng. another.

tower לְעַד שָׁמַיִם *whose top may reach to heaven*. Hence it expresses the relation of verbs of motion (and others analogous to them) to their objects, where in Lat. and Germ. verbs compounded with *ad*, *in* and *on* are used. E. g. $\text{לָקַח$ *to lay hold on*, לָמַס *to touch*, שָׁאַל *to ask of*, *to consult*, $\text{קָרָא$ *to call upon*, בָּרַךְ *to look upon*, $\text{שָׁמַע$ *to hearken to*. Verbs having the signification of the last two, often include the idea of the pleasure or pain with which one sees or hears any thing. Gen. xxi. 16, *I could not look upon the death of the child!* Hence, in a tropical sense, in respect to, on account of, out over, as $\text{שָׂמַח$ *to rejoice over*, i. e. *to have joy in a thing*.

With the idea of vicinity, nearness, that of *accompaniment*, and of *help, instrumentality (with)*, readily connects itself. Gen. xxxii. 11, *with my staff* (בְּעֵזִי) *I passed over this Jordan*. Ps. xviii. 30, *with thee* (בְּךָ) *have I rushed upon troops*. Verbs of coming and going, with בְּ (to come, or go, *with*) express the idea of bringing; e. g. Judg. xv. 1, *Samson visited his wife with a kid*, brought her a kid. Deut. xxi. 5.

b) עַל , signifies upon (*super*) and over (*super*); very frequently of motion (down, up) upon or over a thing. In the sense of (resting) upon, (coming) upon, it is used after verbs signifying to be heavy, i. e. burdened, afflictive (prop. to lie *casually* upon), Is. i. 14, Job vii. 20,—to set or appoint over (commission), as עָלָה ,—to pity, to spare, as עָלָה (prop. to look tenderly upon). With the primary idea is connected that of accession (conceived as a laying upon) and of conformity, after, according to (with reference to the rule or pattern, upon which a thing is laid to be measured or modelled), and of cause (comp. the Lat. *ob*, the Germ. *durch*, and the Eng. *on account of*), although. In the signification over, it is often used with verbs of covering, protecting, עָלָה , עָלָה (prop. to make a covering, a shield, over); and also with those of kindred meaning, as עָלָה *to contend for one* (prop. in order to protect him), Judg. ix. 17. It is used *for* *at*, *by*, chiefly in cases where there is an actual elevation of one of the related objects above the other, conceived as an impending over; e. g. עָלָה *by the sea* (Eng. *on the sea*); but also where this is not the case, as עָלָה , like *our on the side*. Hence it expresses the relation of motion to the object at which it terminates,—*in towards*, so that in the later Hebrew style and in poetry it is often used for בָּ and לְ ; e. g. Job vi. 27, xix. 6, xlii. 3, xxxiii. 23.

c) מִן (מִן) expresses motion, removal, away from any thing. Its fundamental signification is separation from a whole, derivation, descent. As *constr.* state of the noun חֵסֶךְ part, it properly means part of, hence off from, used at first with reference to the part which is taken from the whole,—as to give, to take part of = from. Most clear is this fundamental signification when it expresses some (more rarely one) of; e. g. מִן הַכֹּהֲנִים (Ex. xvii. 5) *some of the chiefs of Israel*, מִן הַדָּם (Ex. xxix. 16) *some of the blood* (Fr. *du sang*). It has the same signification when it is connected (apparently pleonastic) with the words *one*, *some*, in the often misapprehended idiom of the Hebrew and Arabic *non ad unum*, i. e. *not any one, not the least*, prop. *not even a part, a piece, the least bit of one*. Lev. ix. 2, Deut. xv. 7, Ex. xviii. 16.

In its most common use, with reference to motion away from, it forms the opposite of ל , מִן , and is employed not merely after verbs which express actual motion, as to depart (*from*), to flee (*from*), but also those of kindred signification, as *to be afraid, to hide, to beware*: comp. in Gr. and Lat. *culcare à se, custodire ab*. Transferred to time, it may mean either *from* (a time) on, in which case the reckoning is to be made from the beginning, not from the end of the period specified (like *אֶחָד מֵעֶרְבָּה, de nocte, from the coming on of night*), as מִבֹּקֶר , Job xxxviii. 12, *from the beginning of thy days onward*; or *next from*, i. e. immediately after (*et deinceps, ab illius*), as מִיָּדָיו , Ps. lxxiii. 20, *from (the moment of) attacking*. Gen. xxxviii. 24, $\text{אַחֲרֵי שְׁלֹשׁ חֳדָשׁ}$ *after the lapse of three months*. Hos. vi. 2.

For the use of it to denote *rest on the side of an object*, whence the idea is that of near distance, or being just *off from* (the *prope abesse ab, pendere ex aliqua re*), see § 115, l. For its use in the expression of comparison, see § 119, l.

d) לָא , לֵאלֹא (prop. *regions, directions, hence towards*), denotes motion, and also merely *direction towards* (with reference both to material objects and the operations of the mind), whether one reaches the place towards which the motion is directed, and even passes into it, or not. In the former case it is equivalent to בְּ , e. g. אֶל־מִיתָה *even unto his death* Job xl. 23; in the latter to $\text{בְּלִבָּוֶה$, e. g. $\text{בֵּא אֶל־הַתְּהֹמֹתַי}$ *to go into the ark*.

It is certainly an infrequent and improper use of this particle (though sustained by unquestionable examples), when it is employed to denote rest in a place at which one has arrived. Jer. xli. 12, *they sought him* בְּאֵלֵינוּ *by the great waters in Gibeon*; בְּאֵלֵינוּ *at the place*, Deut. xvi. 6, 1 Kings viii. 30; בְּאֵלֵינוּ *by the mountains* 1 Sam. xvii. 3. Compare the Gr. *ἐν*, *ἐν* *for* *in*, e. g. *ἐν ἀγορῇ μύρον*, Soph. Ajax. 80. In the Germ. *zu* Haim, *zu* Leipzig, this interchange has become the established usage of the language; [so in vulgar, but incorrect, Eng. *to home for at home*.]

e) לְ (an abbreviation of לָא , but more commonly used in the tropical significations), *to, towards*; hence employed as a sign of the dative, and also of the genitive of possession (§ 115), and then in the signification *with respect to, on account of, in behalf of*. Such a *dativus commoti* is used pleonastically (chiefly in the language of common intercourse and in the later style) after many verbs, especially in the imperative; e. g. הָלֵךְ לְךָ *go get thee away*, $\text{הָלֵךְ מִלְּפָנֶיךָ}$ *flee (for thy safety)*; but also as $\text{הָלֵךְ כְּמִנְיָנוּ}$ *be thou like Cant. ii. 17*. It is a solecism of the later style (frequent in the Syriac), when active verbs are construed with לְ instead of the accusative, as לְ אֶחָד , Lam. iv. 5.

Very often also, especially in poetry, it denotes rest in a place,—hence *at, or in*, with reference to place and time; as בְּיְמֵי־לַיְלָה *on thy right* בְּעֶרְבָּה *at evening*; [and condition, see lex. B. 3.] On the use of it after passive and other verbs to denote the efficient cause or author, see § 113, 2.

f) כִּי (as an adverb, *about, nearly*), as a prep. *as, like to, for denoting similarity*; doubled, כִּי-כִּי *as—so*, and also *so—as* Gen. xlv. 18, in later writers כִּי^{b} — כִּי ; *according to, after, from the idea of conformity to a model or rule*; as a designation of time, *about (circa)*. Of the pleonastic כִּי , or *Kaph veritatis* as the grammarians called it, there is no certain example; it has, every where, the sense of comparison. It is true, indeed, that כִּי־כִּי is כִּי־כִּי *little*, but it is prep. *as a scrap*; Neh. vii. 2. for *he was כִּי־כִּי כֹהֵן* *as a faithful man must be*.

4. A preposition (like the negatives, § 152, 3) may be omitted when the relation which it expresses is repeated, as e. g. in the second member of the poetic parallelism. E. g. כִּי , Is. xlviii. 14. *he will execute his will on Babylon (בָּבֶל)*, and his power on the Chaldeans (כִּי־בָבֶל for כִּי־בָבֶל). Hab. iii. 15, Job xii. 12. So also כִּי , Job xxxiv. 10, Is. xxviii. 6; כִּי , Gen. xlix. 25, Is. xxx. 1— כִּי , lxi. 7.

§ 153.

OF THE CONJUNCTIONS.

1. The Hebrew language, considered with reference to the number of its conjunctions, frequently consisting of several words combined, and its ability to form still others from most of the prepositions by the addition of וְ and כִּי (§ 104, 1, c), exhibits no small degree of cultivation and copiousness compared with its usual simplicity. But writers often neglect these means for accurately expressing the relations of sentences and members of a sentence, contenting themselves with less perfect modes of connection;* and hence the numerous significations which certain favorite conjunctions have in the Hebrew (particularly כִּי , וְ , כִּי־כִּי), or at least by which they must be translated in our western languages, where we are not permitted (see No. 3) to retain the loose and indefinite connections sometimes made by these particles.

Of the most extensive application is כִּי , * (§ 104, 2):†

a) Properly and usually copulative (*and*), connecting single words as well as whole sentences. When three or more words stand in connection, it is used either before every one after the first (2 Kings xxiii. 5) or before the last only (Gen. xlii. 2); rarely after the first only (Ps.

* Comp. § 107, 1. Rem. § 147, Rem. 1.

† See Gesenius, Thes. L. p. 333 seqq. for a more complete view of the use of כִּי for copulation.

xliv. 9). In certain phrases it is commonly omitted, as *yesterday*, and *the day before* = *heretofore*, Ex. v. 8. The tone of animated description or narration may also occasion the omission of it (*constructio arguta*); as Judg. v. 27, *at her feet he bowed, he fell, he lay*. Job xx. 19, Cant. ii. 11, v. 6, Is. xxvi. 17.

As a connective of words it is often explicative (like *ique, et quidem*). 1 Sam. xxviii. 3, *בְּרָמָה וְעַתָּה בְּרָמָה* *in Ramath and (= namely) in his own city*, 2 Sam. xiii. 20, Amos iii. 11, iv. 10; even when the second idea is subordinate to the first, and would properly be expressed as the genitive after it (the *ex his duobus* of the grammarians); as Gen. iii. 16, *I will multiply* *תַּיִשׁוּבָה וְכָאֵב* *thy pain and thy conception*, i. e. *the pains of thy pregnancy*,—the pains connected with thy pregnancy.

When it connects sentences or parts of a sentence, it is either *continuative* (*ex, then*), hence placed before the apodosis, and after absolute designations of time (Gen. iii. 8, Ex. xvi. 6, Prov. xxiv. 27; *אֲחֵרָיִם בְּנִי יִבְנֶה בֵּיתוֹ* *afterward, then build thy house*; or it expresses *heightening, enhancement*, as Job v. 19 *in six troubles he will deliver thee, yet in seven there shall no evil befall thee*; or even *comparison* (*and so*), Job v. 7 *man is born in trouble, and so the sons of lightning soar on high, for,—just as these (= birds of prey) fly up*; xii. 11, xxxiv. 3, Prov. xi. 10, xvi. 3, xxv. 3, 25.

b) *Adversative* (*and yet, when yet*); Judg. xvi. 15, *how could thou say I love thee* *וְאַתָּה אָמַרְתָּ וְעַתָּה* *and (yet) thy heart is not with me (i. e. when yet)*, Gen. xv. 3, xviii. 13, Ps. xxviii. 3.

c) *Causal* (*for, because*); Ps. v. 12, *let them ever shout for joy, because (when, since) thou hast defend them*. Is. xliii. 12, *ye are my witnesses* *וְאֵלֹהִים יָדוּעִים* *and I (am) God, that I am God*. Gen. xx. 3.

d) *Inferential* (*then, so then, therefore*); Ex. xviii. 32, *I delight not in the death of him that dieth*—*וְעַתָּה* *therefore turn ye*. In this sense it may stand even at the beginning of a sentence, when it implies an inference of some kind from circumstances already mentioned; 2 Kings iv. 41, *and he said* *וְעַתָּה תֹאכְלוּ* *then take meat*; Ps. lv. 4, *וְעַתָּה יָדָעוּ* *know then*; i. 6, 10; 2 Sam. xxiv. 3.

e) *Final* (*in order that, that*); in this sense chiefly with the cohortative or jussive (§ 127).

Of scarcely less extensive application are the two relative conjunctions *וְכִי* and *כִּי* = *quoniam, quod, quoniam, that, because*,—running almost parallel with each other in their significations, except that *וְכִי* is at the same time and radically a relative pronoun and takes prefixes, while *כִּי* occurs as a conjunction far more frequently, and in a greater variety of senses.

Both are prefixed, like *quod*, to a whole clause, standing in place of an accusative, and governed by the preceding active verb as its object. Before *וְכִי*, indeed, is placed the accusative particle *אֵת*; Josh. ii. 10, *וְכִי שָׁמְעוּ אֶת דְּבַר יְהוֹשֻׁעַ* *we have heard it, that Jehoshaphat hath dried up*—more commonly *וְכִי שָׁמְעוּ*, and still oftener *כִּי שָׁמְעוּ*. Hence the following uses of *כִּי*: a) it is employed before words directly quoted, like the Gr. *ὅτι* (very seldom *וְכִי*, 1 Sam. xv. 20); b) it is *temporal* = *cum*, *prop.* (at the time) *that*, (at the time) *when*, hence *ut, when, some-*

times strongly distinguished from the conditional אם *if* (see on this point, the very instructive chap. Ex. xxi.), sometimes nearly approaching to it, as in Job xxxviii. 5, comp. vs. 4 and 18 (אם here also seldom, Lev. ix. 22, Dent. xi. 6); *c)* causal, *in quod*, *because*, fully כי לפיכך , כי לפיכך , *propterea quod*, also for = וְיָגֵן ; repeated (כי — כי , Is. i. 20, 30, כי — כי *because—and because*, Job xxxviii. 20), when more than one cause for the same thing is assigned. Only כי is used, *d)* adversatively after a negation, *but* (on the contrary),—*prop.* but it is *because*; e.g. thou shalt *not* take a wife for my son from the daughters of the Canaanites—but thou shalt go to my native land, = *for* thou shalt go; and also where negation is only implied, e.g. after a question which involves denial (§ 153, 1, 2), when it may be rendered *nay but*,—*for surely* (אֲלֵלָּהּ וְיָגֵן), Mic. vi. 3, what (injury) have I done to thee? . . . *for surely* I brought thee up, &c., Job xxxi. 18. See on אם , כי below in No. 2, f.

2. We will now arrange the remaining conjunctions in the order of their significations; but, as many of them have several meanings, the different uses of each will be given in connection with it, where it is first mentioned. We must here confine ourselves to a brief general notice, leaving the more complete view, with the references and proofs, to the lexicon.*

a) Copulative: besides ו , $\text{א$, the properly adverbial forms אֲלֵלָּהּ *also*, and אֲלֵלָּהּ denoting *accession*, *yet more*, *also*, *even*, once combined אֲלֵלָּהּ *and even also*, Lev. xvi. 44. The first is often used with plural forms emphatically, to include all, e.g. אֲלֵלָּהּ אֲלֵלָּהּ *both the two*, אֲלֵלָּהּ *all together*. It also merely gives emphasis to the following word as Gen. xxix. 30, and he loved אֲלֵלָּהּ אֲלֵלָּהּ *Rachel* (not also Rachel) *more than Leah*; 1 Sam. xlii. 12.— אֲלֵלָּהּ אֲלֵלָּהּ *is prop. add that hence and to mention, medium*,—according to the connection, *much more*, *much less*.

b) Disjunctives: especially אֲלֵלָּהּ *or* (*etym. free will, choice, hence prop. not, but also not exclusive*, 2 Kings ii. 10). Sometimes it stands elliptically for אֲלֵלָּהּ *or* (be it, it must be) *that*, Is. xxvii. 5;—hence the transition to the conditional sense, *if, but if*, Ex. xxi. 20 (the LXX. *ἢ ὁ δὲ*, Vulg. *sic autem*), *if* *haply*, 1 Sam. ix. 10, which has been contested without reason (comp. on אֲלֵלָּהּ , § 150, 3, Note). Repeated, אֲלֵלָּהּ — אֲלֵלָּהּ , *et—et*, it is the same as אֲלֵלָּהּ — אֲלֵלָּהּ .

c) Temporal: אֲלֵלָּהּ , אֲלֵלָּהּ —*when*, *quoniam* (see above), for which more rarely is used the conditional particle אֲלֵלָּהּ (Is. i. 4, xiv. 13); אֲלֵלָּהּ , אֲלֵלָּהּ אֲלֵלָּהּ *until that*, also אֲלֵלָּהּ אֲלֵלָּהּ , אֲלֵלָּהּ אֲלֵלָּהּ *until that when*, אֲלֵלָּהּ *also during*, as *long as*, אֲלֵלָּהּ , *the same*, אֲלֵלָּהּ אֲלֵלָּהּ *after that*, אֲלֵלָּהּ (for אֲלֵלָּהּ אֲלֵלָּהּ) *since that*, אֲלֵלָּהּ and אֲלֵלָּהּ *before*, אֲלֵלָּהּ for אֲלֵלָּהּ אֲלֵלָּהּ *before* (Ps. cxxix. 8).

* See especially the Hebrew and English Lexicon, translated from the Latin of Gesenius, by Dr. Robinson, 8th edition, 1831.—Tx.

d) *Causale* (besides צר and אחר, No. 1, e, c) אחר כל because, or merely כל, with the omission of אחר (§ 104, 1, c). Ps. xiii. 7, אל: צר מלכותי (Gen. xviii. 5, xix. 8, 2 Sam. xviii. 20), and אחר עלינו (Job xxiv. 27). — כל אותה אחר, על דבר אשר: "עלינו אשר," עלינו כי, prop. for the circumstances that = for this cause that, and emphatically אשר אחר, בנסיגת אשר, (prop. on the account, that), וכן אשר, כן (therefore that), ex quod, because, the same (prop. as a reward that).

c) *That*: **כִּי** **לְמַעַן** to the end that, **כִּי** **לְמַעַן** in order that (also causal), **כִּי** **לְמַעַן** in order that (No. 1, e), perhaps **כִּי**, 1 Kings vi. 19. With a negative force: **כִּי**, **לְמַעַן** that not, lest (1. 152).

f) *Conditional*: principally **ṣx** and **ṣ** (rarely **ṣx**), *ḡ*. The first (which is also a particle of interrogation, § 163, 2) is purely conditional, leaving it uncertain whether what is expressed by the verb is actually so, is actually done, or not (rather the former, —*as, if I do—have done—shall do*; on the contrary, **ṣ** expressly implies that it is not so, is not done (if I should do—had done), at least that it is very uncertain and even improbable. Hence **ṣx** may properly stand where **ṣ** might also be used (Ps. l. 12, cxxxix. 8, Hos. ix. 12), but **ṣ** cannot be used for **ṣx**. Especially in solemn asseveration, expressed under the form of conditional imprecation, **ṣx** is always employed; as Ps. vii. 4-6, **ṣx** **ṣx** **ṣx**—*ṣx* if I have done this—then let the enemy persecute me, &c. The speaker assumes it as possibly and even actually the case, that he has done this or that, in order that he may offer himself for the severest punishment, should it prove to be so. Ps. xliv. 21 lxviii. 15. cxxxvii. 3

These particles (אם and כי) retain their distinctive character when combined with negatives, as אל אם, אל כי. Of אם it is to be remarked, moreover, that after forms of swearing, e. g. על אלהי ליבתי, it has the effect of a negative particle (hence אל אם is affirmative); 1 Sam. xiv. 46, 2 Sam. xi. 11, xx. 29. There is here an ellipsis, which is sometimes actually supplied, as in 2 Sam. iii. 35; אם ידבר ה' אלי ואני לא אשיב לו so do God to me and more also, if—. Hence, in general, after verbs of swearing, adjuring, אם has the force of not (Cant. ii. 7, iii. 5), and elsewhere in the poetic style Judges v. 8. Is. xxii. 14. Respecting אם, כי, אשר, which sometimes assume the character of conditional particles, see No. 2, b, and No. 1, c, d.

g) *Concessive*; **⚭**, with the *Perf.*, even if (= though) I am, Job ix. 15, with the *Impf.* (though one were), Is. i. 18, x. 22; **⚭** (for **⚭** **⚭**), although, Job xvi. 17; **⚭** **⚭** even when, although.

8) Comparatives: $7\frac{1}{2}x_2$ or, *quadruplimum*, with $1\frac{1}{2}$ in the second number, as—so, is, xxi: 4, li. 14, 15.— $7\frac{1}{2}x_2$ may be omitted in the

* See on these much dispersed groups of particles, *Geology*, *Thos.* II, p. 655.

* 25, fully written 255, is originally not different from 255, 25, and, hence, uttered as a question, it becomes first an optative particle (cf. 128, 2), as 255 25 must mean? by O that he were alive, and then a conditional particle, if he were alive (implying the contrary).

protasis, Is. lv. 9, Ps. xlviii. 6, and וְיִשְׁמַח in the apodosis, Obad. 15. Exact conformity is expressed by כִּי־וְיִשְׁמַח in all points as, Eccles. v. 18.

f) *Adversative*: (see on the adverbs, § 150, 3). Decidedly belong here, וְיִשְׁמַח only that = but, nevertheless, and the difficult combination כִּי־וְ , prop. that if, for if, most frequently but if, in the sense of וְ explained under No. 1, e, d, but united with כִּי to form a connection with the verb. Ps. l. 1. *happy the man who walks not (if he walks not) in the counsel of the ungodly . . . 2, but if (כִּי־וְ) his delight is in . . .* Then simply but, Ps. i. 4, Gen. xxxii. 29; but if, but when = unless, Gen. xxii. 27, and merely but = except (after a negative), xxxix. 9, xxviii. 17.

g) On the interrogative particles, see § 153, and

h) The optative particles, above under letter f.

3. A certain brevity and incompleteness* of expression (see No. 1) appears in this among other things, viz. that instead of the compound conjunction, by which the relation is fully expressed, may be used one or the other of those composing it. Thus instead of the full form וְעַל־כֵּן on the account, that = because, we have the shorter וְעַל־כֵּן or וְעַל־כֵּן ; instead of וְעַל־כֵּן as (conj.), כִּי Is. lxi. 11, and וְעַל־כֵּן Ex. xiv. 13, 1 Kings viii. 24.

4. This brevity of expression is sometimes carried so far, that the conjunction, which is required to show the relation of one sentence or part of a sentence to another, is omitted altogether. This occurs,

- a) In conditional clauses: Gen. xxxiii. 13, *should one drive them hard, they would die*,—for, if one should drive, &c. Job vi. 20, (if) *I have sinned, what have I done unto thee?* Gen. xlii. 38.
- b) Where comparison is expressed: Ps. xiv. 4, $\text{אֲכָלִי עַמִּי אֲכָלִי לֶחֶם}$ who devour my people (as) they would eat bread, prop. (as) those who eat bread. Job xxiv. 19, *drought and heat bear off the snow-water*, וְעַל־כֵּן (so) *Shaal* (those who) sin. Jer. xvii. 11.
- c) In members which are usually dependent on the relative conjunctions. Gen. xii. 13, *say אֵלֶיךָ thou art my sister*, commonly אֵלֶיךָ וְאֵלֶיךָ . Ps. ix. 21, [that] *they may learn*,

* More rare is pleonasm, or an unnecessary fulness of expression; e. g. כִּי־וְ , for if, Ex. xlii. 22, *scamp, old Germ. wenn dass* (prop. if it is that) and old Eng. if that. On the contrary, a degree of pleonasm in the particles is quite characteristic of the Chaldee; e. g. וְעַל־כֵּן (German *und deswegen*) *wholly for that* = *for cause*, וְעַל־כֵּן just for this—therefore. Raspathin, not pleonastic, is the repetition of the conjunction in וְעַל־כֵּן וְעַל־כֵּן because, even because, Lev. xxi. 48.

they are men. Is. xlviii. 8, *for I knew, thou art utterly faithless.* Ps. xvii. 3, *I have purposed, my mouth shall not sin.* In all these cases, the second member stands properly in the accusative; comp. § 142, 4, Rem. 2.

§ 156.

OF THE INTERJECTIONS.

The interjections which correspond to our *ah! oh! alas! woe!* expressing denunciation as well as lamentation (אָה, וָה, וָי), are connected with the object of the threatening or lamentation either by the prepositions לָ, לְ, לַ, or without any intervening particle; as וָי וָה *woe to us!* וָי וָי וָה *woe to the people!* Is. i. 4; וָי וָה *alas, my brother!* 1 Kings xiii. 30.—On the construction of וָי with *suffixes*, see § 100, 5.

A. THE PER.

NOMINATIVE OF THE PRONOUN, OR SEPARATE PRONOUN.	ACCUSATIVE OF THE VERBAL SUP.
<p style="text-align: center;"><i>Singular.</i></p> <p>1. com. אנכי, in pause } אני; אתני, in pause } I. אני</p> <p>2. { m. אתה (את), in } pause אתה } thou. f. את (את, prop. } את)</p> <p>3. { m. הוא } he. f. היא } she.</p> <p style="text-align: center;"><i>Plural.</i></p> <p>1. com. אנחנו (אנחנו), } we. (אנחנו)</p> <p>2. { m. אתם } f. אתם, אתם } you.</p> <p>3. { m. הם, הם } f. הן, הן } they.</p>	
<p style="text-align: center;">A. SIMPLE FORM.</p> <p>אני; אתני; אתני me.</p> <p>את, את, in pause את } (את) } thee. את; את; את (את)</p> <p>הוא, ה; אתה (ה), ה; } him. הוא</p> <p>היא; היא; היא her.</p> <p>אנחנו; אנחנו; אנחנו (nos) us.</p> <p>אתם, אתם } הם, הם } you.</p> <p>(הם), הם; אתם, אתם } אתם; אתם (אתם) } them. אתם (eos)</p> <p>(הן), ה; אתם (אתם); אתם } (אתם) } them. (אתם)</p>	

* The forms with an asterisk are exclusively po-

SONAL PRONOUN.*

PRONOUN, OR FIX.	GENITIVE OF THE PRONOUN, OR NOMINAL SUFFIX (PRON. POSSESSIVE).	
B.	A.	B.
WITH 2 DEMON- STRATIVE.	WITH NOUN SINGULAR.	WITH NOUN PLURAL AND DUAL.
ṡṡṡ, ṡṡṡ	ṡṡṡ my.	ṡṡṡ my.
ṡṡṡ, (ṡṡṡ)	ṡṡ, ṡṡṡ, in pause ṡṡṡ } thy.	ṡṡṡ } ṡṡṡ } thy.
not used.	ṡṡ, ṡṡṡ, (ṡṡṡ)	
ṡṡṡṡ, ṡṡṡṡ, (ṡṡ)	ṡṡ, ṡṡ, ṡṡṡṡ, ṡṡ (ṡṡ) his [ofus & anus.	ṡṡṡṡ, ṡṡṡṡ, ṡṡṡṡṡṡ his.
ṡṡṡṡ	ṡṡṡṡ; ṡṡṡṡ; ṡṡṡṡ her.	ṡṡṡṡ her.
ṡṡṡṡ	ṡṡṡ; ṡṡṡṡ; (ṡṡṡṡ) our.	ṡṡṡṡ our.
not used.	ṡṡṡṡ, ṡṡṡṡ } ṡṡṡṡ, ṡṡṡṡ } your.	ṡṡṡṡṡṡ } ṡṡṡṡṡṡ } your.
not used.	ṡṡṡṡ; ṡṡṡṡṡṡ } ṡṡṡṡ, ṡṡṡṡ, ṡṡṡṡ } their.	ṡṡṡṡṡṡ, ṡṡṡṡṡṡ } ṡṡṡṡṡṡ } their.

etical, and those in parentheses are of rare occurrence.

B. REGULAR

	KAL.		NIPHAL.	PIEL.
PERF. 3. m.	קָטַל	קָטַל	קִטְּלָהּ	קָטַל
3. f.	קָטְלָהּ	קָטְלָהּ	קִטְּלָהּ	קָטְלָהּ
2. m.	קָטַלְתָּ	קָטַלְתָּ	קִטְּלָתְּ	קָטַלְתָּ
2. f.	קָטַלְתְּ	קָטַלְתְּ	קִטְּלָתְּ	קָטַלְתְּ
1. c.	קָטַלְתִּי	קָטַלְתִּי	קִטְּלָתִי	קָטַלְתִּי
Plur. 3. c.	קָטְלוּ	קָטְלוּ	קִטְּלֻהֶם	קָטְלוּ
2. m.	קָטַלְתֶּם	קָטַלְתֶּם	קִטְּלֶם	קָטַלְתֶּם
2. f.	קָטַלְתֶּן	קָטַלְתֶּן	קִטְּלֶנָּה	קָטַלְתֶּן
1. c.	קָטַלְתִּם	קָטַלְתִּם	קִטְּלֵנוּ	קָטַלְתִּם
Imr.	קָטַל	קָטַל	קִטְּלָהּ	קָטַל
Imr. absol.	קָטַל	קָטַל	קִטְּלָהּ, קָטַלָּהּ	קָטַל, קָטַלָּהּ
Imr. m.	קָטַל	קָטַל	קִטְּלָהּ	קָטַל
f.	קָטְלָהּ	קָטְלָהּ	קִטְּלָהּ	קָטְלָהּ
Plur. m.	קָטְלוּ	קָטְלוּ	קִטְּלֻהֶם	קָטְלוּ
f.	קָטְלֻהֶן	קָטְלֻהֶן	קִטְּלֻהֶן	קָטְלֻהֶן
Imrr. 3. m.	קָטַל	קָטַל	קִטְּלָהּ	קָטַל
3. f.	קָטְלָהּ	קָטְלָהּ	קִטְּלָהּ	קָטְלָהּ
2. m.	קָטַלְתָּ	קָטַלְתָּ	קִטְּלָתְּ	קָטַלְתָּ
2. f.	קָטַלְתְּ	קָטַלְתְּ	קִטְּלָתְּ	קָטַלְתְּ
1. c.	קָטַלְתִּי	קָטַלְתִּי	קִטְּלָתִי	קָטַלְתִּי
Plur. 3. m.	קָטְלוּ	קָטְלוּ	קִטְּלֻהֶם	קָטְלוּ
3. f.	קָטְלֻהֶן	קָטְלֻהֶן	קִטְּלֻהֶן	קָטְלֻהֶן
2. m.	קָטַלְתֶּם	קָטַלְתֶּם	קִטְּלֶם	קָטַלְתֶּם
2. f.	קָטַלְתֶּן	קָטַלְתֶּן	קִטְּלֶנָּה	קָטַלְתֶּן
1. c.	קָטַלְתִּם	קָטַלְתִּם	קִטְּלֵנוּ	קָטַלְתִּם
Imrr. shortened (Jussive.)				
Part.	קָטַל	קָטַל	קִטְּלָהּ	קָטַל
	קָטְלָהּ	קָטְלָהּ	קִטְּלָהּ	קָטְלָהּ

VERB. §§ 42—51.

[illegible]

C. REGULAR VERB

SUFFIXES for	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.
<i>Pres. Kal. 3. m.</i>	אֶכְלֶמְךָ	תֹּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ } יִכְלֶמְךָ }
3. f.	תֹּכְלֶמְךָ	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ } יִכְלֶמְךָ }
2. m.	תֹּכְלֶמְךָ } תִּכְלֶמְךָ }	—	—	יִכְלֶמְךָ } יִכְלֶמְךָ }
2. f.	תִּכְלֶמְךָ	—	—	יִכְלֶמְךָ } יִכְלֶמְךָ }
1. c.	—	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ
<i>Plur. 3. c.</i>	יִכְלֶמְךָ	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ
2. m.	יִכְלֶמְךָ	—	—	יִכְלֶמְךָ
1. c.	—	יִכְלֶמְךָ	יִכְלֶמְךָ	יִכְלֶמְךָ
<i>Imp. Kal.</i>	אֶכְלֶמְךָ } תֹּכְלֶמְךָ }	תִּכְלֶמְךָ } תִּכְלֶמְךָ }	תִּכְלֶמְךָ	יִכְלֶמְךָ
<i>Imp. Kal.</i>	אֶכְלֶמְךָ	—	—	יִכְלֶמְךָ
<i>Imp. Kal. 3. m.</i>	אֶכְלֶמְךָ	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ
3. m. <i>with Non demonstrative.</i>	אֶכְלֶמְךָ	תִּכְלֶמְךָ	—	יִכְלֶמְךָ
<i>Plur. 3. m.</i>	יִכְלֶמְךָ	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ
<i>Pres. Piel.</i>	אֶכְלֶמְךָ	תִּכְלֶמְךָ	תִּכְלֶמְךָ	יִכְלֶמְךָ

WITH SUFFIXES. (§ 57—61).

3 *Sing. f.* 1 *Plur.* 2 *Plur. m.* 2 *Plur. f.* 3 *Plur. m.* 3 *Plur. f.*

תָּשָׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תִּשָּׁר תִּשָּׁר — — תִּשָּׁר תִּשָּׁר

תִּשָּׁר תִּשָּׁר — — תִּשָּׁר תִּשָּׁר

תִּשָּׁר — תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תִּשָּׁר תִּשָּׁר — — תִּשָּׁר תִּשָּׁר

תִּשָּׁר — תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תָּשָׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תִּשָּׁר } תִּשָּׁר — — תִּשָּׁר —
תִּשָּׁר }

תִּשָּׁר } תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר
תִּשָּׁר }

תִּשָּׁר תִּשָּׁר — — — —

תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

תָּשָׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר תִּשָּׁר

D. VERB PE GUTTURAL. 163.

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
Past. 3. m.	עָשָׂה	נִעְשָׂה	הִעָשָׂה	הִעָשָׂה
3. f.	עָשְׂתָה	נִעְשְׂתָה	הִעָשְׂתָה	הִעָשְׂתָה
2. m.	עָשִׂיתָ	נִעְשִׂיתָ	הִעָשִׂיתָ	הִעָשִׂיתָ
2. f.	עָשִׂיתְּ	נִעְשִׂיתְּ	הִעָשִׂיתְּ	הִעָשִׂיתְּ
1. c.	עָשִׂיתִי	נִעְשִׂיתִי	הִעָשִׂיתִי	הִעָשִׂיתִי
Plur. 3. c.	עָשָׂה	נִעְשָׂה	הִעָשָׂה	הִעָשָׂה
2. m.	עָשִׂיתֶם	נִעְשִׂיתֶם	הִעָשִׂיתֶם	הִעָשִׂיתֶם
2. f.	עָשִׂיתֶן	נִעְשִׂיתֶן	הִעָשִׂיתֶן	הִעָשִׂיתֶן
1. c.	עָשִׂיתִם	נִעְשִׂיתִם	הִעָשִׂיתִם	הִעָשִׂיתִם
Imp.	עֲשֵׂה	נִעְשֶׂה	הִעָשֶׂה	הִעָשֶׂה
Imp. absol.	עֲשֵׂה	נִעְשֶׂה	הִעָשֶׂה	הִעָשֶׂה
Imp. m.	עֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
f.	עֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	wanting
Plur. m.	עֲשׂוּ	הַעֲשׂוּ	הַעֲשׂוּ	wanting
f.	עֲשׂוּ	הַעֲשׂוּ	הַעֲשׂוּ	wanting
Impv. 3. m.	עֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
3. f.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
2. m.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
2. f.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
1. c.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
Plur. 3. m.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
3. f.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
2. m.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
2. f.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
1. c.	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה	הַעֲשֵׂה
Impv. shortened (Jussive.)			הַעֲשֵׂה	
PART. act.	עֹשֶׂה	נֹעֵשֶׂה	הוֹעֵשֶׂה	הוֹעֵשֶׂה
pass.	עֲשׂוּ	נִעְשָׂה	הִעָשָׂה	הִעָשָׂה

E. VERB AYIN GUTTURAL. 164.

KAL.	NIPHAL.	PIEL.	PUAL.	HITHPAEL.
עָרַח	נָעַח	עָרַח *	עָרַח *	הִתְעָרַח *
עָרַחָה	נָעַחָה *	עָרַחָה	עָרַחָה	הִתְעָרַחָה
עָרַחְתִּי	נָעַחְתִּי	עָרַחְתִּי	עָרַחְתִּי	הִתְעָרַחְתִּי
עָרַחְתָּ	נָעַחְתָּ	עָרַחְתָּ	עָרַחְתָּ	הִתְעָרַחְתָּ
עָרַחְתָּה	נָעַחְתָּה	עָרַחְתָּה	עָרַחְתָּה	הִתְעָרַחְתָּה
עָרַחְתֶּם	נָעַחְתֶּם *	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
עָרַחְתִּימוּ	נָעַחְתִּימוּ	עָרַחְתִּימוּ	עָרַחְתִּימוּ	הִתְעָרַחְתִּימוּ
עָרַחְתֶּם	נָעַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
<hr/>				
עָרַח	נָעַחְתָּ	עָרַח *		הִתְעָרַח *
עָרַחְתָּ	נָעַחְתָּ	עָרַח *		
<hr/>				
עָרַח *	נָעַחְתָּ	עָרַח *		הִתְעָרַח *
עָרַחְתָּ *	נָעַחְתָּ *	עָרַח *	wanting	הִתְעָרַח *
נָעַחְתָּ	נָעַחְתָּ	עָרַח		הִתְעָרַח
נָעַחְתָּה	נָעַחְתָּה	עָרַחְתָּה		הִתְעָרַחְתָּה
<hr/>				
עָרַח *	נָעַחְתָּ	עָרַח *	עָרַח *	הִתְעָרַח *
נָעַחְתָּ	נָעַחְתָּ	עָרַחְתָּ	עָרַחְתָּ	הִתְעָרַחְתָּ
נָעַחְתָּה	נָעַחְתָּה	עָרַחְתָּה	עָרַחְתָּה	הִתְעָרַחְתָּה
נָעַחְתֶּם *	נָעַחְתֶּם *	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
נָעַחְתֶּם	נָעַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
נָעַחְתִּימוּ	נָעַחְתִּימוּ	עָרַחְתִּימוּ	עָרַחְתִּימוּ	הִתְעָרַחְתִּימוּ
נָעַחְתֶּם	נָעַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
נָעַחְתִּימוּ	נָעַחְתִּימוּ	עָרַחְתִּימוּ	עָרַחְתִּימוּ	הִתְעָרַחְתִּימוּ
נָעַחְתֶּם	נָעַחְתֶּם	עָרַחְתֶּם	עָרַחְתֶּם	הִתְעָרַחְתֶּם
נָעַחְתִּימוּ	נָעַחְתִּימוּ	עָרַחְתִּימוּ	עָרַחְתִּימוּ	הִתְעָרַחְתִּימוּ
<hr/>				
Impr. with Suff. עָרַחְתָּה				
עָרַח	נָעַחְתָּ	עָרַח *	עָרַח *	הִתְעָרַח *
עָרַחְתָּ				

F. VERB LAMEDII

	KAL.	NIFAL.	PIEL.
<i>Pres. 3. m.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
3. f.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
2. m.	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
2. f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
1. c.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
<i>Plur. 3. c.</i>	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
2. m.	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
2. f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
1. c.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
<i>Imv.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
<i>Imv. absol.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
<i>Imr. m.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
f.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
<i>Plur. m.</i>	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
<i>Imre. 3. m.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
3. f.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
2. m.	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
2. f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
1. c.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
<i>Plur. 3. m.</i>	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
3. f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
2. m.	שֶׁלְכֶם	שֶׁלְכֶם	שֶׁלְכֶם
2. f.	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ	שֶׁלְכֶיךָ
1. c.	שֶׁלְכִי	שֶׁלְכִי	שֶׁלְכִי
<i>Imrv. shortened (Jussive)</i>			
<i>Imrv. with Suf.</i>	שֶׁלְכִי		
<i>Part. act.</i>	שֶׁלֵךְ	שֶׁלֵךְ	שֶׁלֵךְ
<i>pass.</i>	שֶׁלְכִי		

[illegible]

G. VERB AYIN DOU.

	KAL.	NIPHAL.
<i>Pres. 3. m.</i>	עֲבֹד	עֲבֹד
3. <i>f.</i>	עֲבֹדָה	עֲבֹדָה
2. <i>m.</i>	עֲבֹדְךָ	עֲבֹדְךָ
2. <i>f.</i>	עֲבֹדְךָ	עֲבֹדְךָ
1. <i>c.</i>	עֲבֹדְךָ	עֲבֹדְךָ
<i>Plur. 3. c.</i>	עֲבֹדוּ	עֲבֹדוּ
2. <i>m.</i>	עֲבֹדְכֶם	עֲבֹדְכֶם
2. <i>f.</i>	עֲבֹדְכֶן	עֲבֹדְכֶן
1. <i>c.</i>	עֲבֹדְכֶם	עֲבֹדְכֶם
<i>Imp.</i>	עֲבֹד	עֲבֹד
<i>Imp. absol.</i>	עֲבֹדוּ	עֲבֹדוּ
<i>Imp. m.</i>	עֲבֹד	עֲבֹד
<i>f.</i>	עֲבֹדִי	עֲבֹדִי
<i>Plur. m.</i>	עֲבֹדוּ	עֲבֹדוּ
<i>f.</i>	עֲבֹדְכֶן	עֲבֹדְכֶן
<i>Impr. 3. m.</i>	עֲבֹדֵם	עֲבֹדֵם
3. <i>f.</i>	עֲבֹדְךָ	עֲבֹדְךָ
2. <i>m.</i>	עֲבֹדְךָ	עֲבֹדְךָ
2. <i>f.</i>	עֲבֹדְךָ	עֲבֹדְךָ
1. <i>c.</i>	עֲבֹדְךָ	עֲבֹדְךָ
<i>Plur. 3. m.</i>	עֲבֹדוּם	עֲבֹדוּם
3. <i>f.</i>	עֲבֹדְכֶם	עֲבֹדְכֶם
2. <i>m.</i>	עֲבֹדְכֶם	עֲבֹדְכֶם
2. <i>f.</i>	עֲבֹדְכֶן	עֲבֹדְכֶן
1. <i>c.</i>	עֲבֹדְכֶם	עֲבֹדְכֶם
<i>Impr. with Vau cons.</i>	עֲבֹדוּ*	
<i>Impr. with Suff.</i>	עֲבֹדוּ*	
<i>PART. act.</i>	עֹבֵד	עֹבֵד
<i>pass.</i>	עֹבֵד	עֹבֵד

II. VERB PE NUN (נָּן). 1-66.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
<i>Pres. 3. m.</i>	נִנָּח	נִנָּח *	נִנָּח *	נִנָּח *
3. <i>f.</i>		נִנָּח	נִנָּח	נִנָּח
2. <i>m.</i>		נִנָּח	נִנָּח	נִנָּח
2. <i>f.</i>		נִנָּח	נִנָּח	נִנָּח
1. <i>c.</i>	<i>regular</i>	נִנָּח	נִנָּח	נִנָּח
<i>Plur. 3. c.</i>		נִנָּח	נִנָּח	נִנָּח
2. <i>m.</i>		נִנָּח	נִנָּח	נִנָּח
2. <i>f.</i>		נִנָּח	נִנָּח	נִנָּח
1. <i>c.</i>		נִנָּח	נִנָּח	נִנָּח
<i>Impr.</i>	נִנָּח *	נִנָּח	נִנָּח *	נִנָּח *
<i>Impr. absol.</i>	נִנָּח	נִנָּח	נִנָּח	נִנָּח
<i>Impr. m.</i>	נִנָּח *	נִנָּח	נִנָּח *	
<i>f.</i>	נִנָּח	נִנָּח	נִנָּח	wanting
<i>Plur. m.</i>	נִנָּח	נִנָּח	נִנָּח	
<i>f.</i>	נִנָּח	נִנָּח	נִנָּח	
<i>Impr. 3. m.</i>	נִנָּח *	נִנָּח	נִנָּח *	נִנָּח *
3. <i>f.</i>	נִנָּח		נִנָּח	נִנָּח
2. <i>m.</i>	נִנָּח		נִנָּח	נִנָּח
2. <i>f.</i>	נִנָּח		נִנָּח	נִנָּח
1. <i>c.</i>	נִנָּח	<i>regular</i>	נִנָּח	נִנָּח
<i>Plur. 3. m.</i>	נִנָּח		נִנָּח	נִנָּח
3. <i>f.</i>	נִנָּח		נִנָּח	נִנָּח
2. <i>m.</i>	נִנָּח		נִנָּח	נִנָּח
2. <i>f.</i>	נִנָּח		נִנָּח	נִנָּח
1. <i>c.</i>	נִנָּח		נִנָּח	נִנָּח
<i>Impr. short'd (Jussive)</i>			נִנָּח *	
<i>Part. act.</i>	נִנָּח	נִנָּח *	נִנָּח *	נִנָּח *
<i>pass.</i>	נִנָּח			

I. VERB PE ALEPH (שׁ). 168.

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
PART. 3. m.	שׁוֹכֵן	שׁוֹכֵן *	שׁוֹכֵן *	שׁוֹכֵן *
Like the Verb <i>Pe Guttural</i> , in Paradigm D.				
INFIN.	שׁוֹכֵן *	שׁוֹכֵן	שׁוֹכֵן	שׁוֹכֵן
INFIN. absol.	שׁוֹכֵן	שׁוֹכֵן		
IMP. m.	שׁוֹכֵן *	שׁוֹכֵן	שׁוֹכֵן	
f.	שׁוֹכִי	etc.	etc.	wanting
Plur. m.	שׁוֹכְנוּ			
f.	שׁוֹכְנֵי			
IMPERF. 3. m.	שׁוֹכֵן *	שׁוֹכֵן *	שׁוֹכֵן *	שׁוֹכֵן *
3. f.	שׁוֹכֶנָה			
2. m.	שׁוֹכֵן			
2. f.	שׁוֹכֶנִי	etc.	etc.	etc.
1. c.	שׁוֹכֵן *			
Plur. 3. m.	שׁוֹכְנֵי			
3. f.	שׁוֹכְנֹתָ			
2. m.	שׁוֹכְנֵי			
2. f.	שׁוֹכְנֹתָ			
1. c.	שׁוֹכְנֵי			
IMPERF. Var. cons.	שׁוֹכֵן *	שׁוֹכֵן *		
PART. act.	שׁוֹכֵן	שׁוֹכֵן	שׁוֹכֵן	שׁוֹכֵן
pass.	שׁוֹכֵן			

K. VERB PE YODH

	KAL.	NIPHAL.
Pres. 3. m.	יָשַׁב	נִשְׁבַּח *
3. f.		נִשְׁבְּחָה
2. m.		נִשְׁבַּחְתָּ
2. f.		נִשְׁבַּחְתְּ
1. c.	regular.	נִשְׁבַּחְתִּי
Plur. 3. c.		נִשְׁבְּחוּ
2. m.		נִשְׁבַּחְתֶּם
2. f.		נִשְׁבַּחְתֶּן
1. c.		נִשְׁבַּחְתֶּם
Imp.	יָשֻׁב, יָשֻׁבָה	יִשְׁבְּ
Imp. absol.	יָשׁוּב	
Imp. m.	יָשֻׁב *	יִשְׁש *
f.	יָשֻׁבָה	יִשְׁשָׁה
Plur. m.	יָשׁוּבוּ	יִשְׁשׁוּ
f.	יָשׁוּבוּן	יִשְׁשׁוּן
Impf. 3. m.	יֹשֵׁב *	יֹשֵׁש *
3. f.	יֹשֵׁבָה	יֹשֵׁשָׁה
2. m.	יֹשֵׁב	יֹשֵׁש
2. f.	יֹשֵׁבָה	יֹשֵׁשָׁה
1. c.	אֲשֵׁב	אֲשֵׁש
Plur. 3. m.	יֹשְׁבוּ	יֹשְׁשׁוּ
3. f.	יֹשְׁבָה	יֹשְׁשָׁה
2. m.	יֹשְׁבוּ	יֹשְׁשׁוּ
2. f.	יֹשְׁבָה	יֹשְׁשָׁה
1. c.	נִשְׁבֵּי	נִשְׁשֵׁי
Impf. shortened (Jussive)		
Impf. with Vav cons.	וַיֹּשֵׁב *	
Part. act.	יֹשֵׁב	יֹשְׁבָה *
pass.	יֹשְׁבָה	

M. VERB AYIN VAV

	KAL.	NIPHAL.	HIPHAL.	HOPHAL.
<i>Pres. 3. m.</i>	קָם *	קָמָם *	הִקָּם *	הִקָּם *
3. <i>f.</i>	קָמָה *	קָמָמָה *	הִקָּמָה *	הִקָּמָה *
2. <i>m.</i>	קָמַת *	קָמַמַת *	הִקָּמַת *	הִקָּמַת *
2. <i>f.</i>	קָמַת *	קָמַמַת *	הִקָּמַת *	הִקָּמַת *
1. <i>c.</i>	קָמַת *	קָמַמַת *	הִקָּמַת *	הִקָּמַת *
<i>Plur. 3. c.</i>	קָמוּ *	קָמוּ *	הִקָּמוּ *	הִקָּמוּ *
2. <i>m.</i>	קָמוּם *	קָמוּמוּם *	הִקָּמוּם *	הִקָּמוּם *
2. <i>f.</i>	קָמוּן *	קָמוּמוּן *	הִקָּמוּן *	הִקָּמוּן *
1. <i>c.</i>	קָמוּ *	קָמוּמוּ *	הִקָּמוּ *	הִקָּמוּ *
<i>Imv.</i>	קָם *	הִקָּם *	הִקָּם *	הִקָּם *
<i>Imv. absol.</i>	קָם *	הִקָּם *	הִקָּם, הִקָּם *	
<i>Imr. m.</i>	קָם *	הִקָּם *	הִקָּם *	
<i>f.</i>	קָמָה *	הִקָּמָה *	הִקָּמָה *	
<i>Plur. m.</i>	קָמוּ *	הִקָּמוּ *	הִקָּמוּ *	weeping
<i>f.</i>	קָמָה *	הִקָּמָה *	הִקָּמָה *	
<i>Impr. 3. m.</i>	קָם *	קָם *	קָם *	קָם *
3. <i>f.</i>	קָמָה *	קָמָה *	קָמָה *	קָמָה *
2. <i>m.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
2. <i>f.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
1. <i>c.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
<i>Plur. 3. m.</i>	קָמוּ *	קָמוּ *	קָמוּ *	קָמוּ *
3. <i>f.</i>	קָמָה *	קָמָה *	קָמָה *	קָמָה *
2. <i>m.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
2. <i>f.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
1. <i>c.</i>	קָמַת *	קָמַת *	קָמַת *	קָמַת *
<i>Impr. shortened</i>	קָם *		קָם *	
<i>Impr. with 1. cons.</i>	קָם, וְקָם *		וְקָם *	
<i>Impr. with Suff.</i>	קָמָה *		קָמָה *	
<i>Part. act.</i>	קָם *	קָם *	קָם *	קָם *
<i>pass.</i>	קָם *			

PIEL.	FUTAL.
קוּמֶם	קוּמֶם
קוּמְנָה	קוּמְנָה
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת
קוּמְנָת	קוּמְנָת

קוּמֶם

קוּמֶם	wanting
קוּמְנָה	
קוּמְנָת	
קוּמְנָת	

קוּמֶם	קוּמֶם
קוּמְנָה	קוּמְנָה
קוּמְנָת	קוּמְנָת
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קוּמֶם

קוּמֶם

KAL.	NIPHAL.
נָאֵן	נָאֵן
נָאֵן	נָאֵן
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O. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
PERF. 3. m.	לָמַד	לִמַּד	לָמַד
3. f.	לָמַדְתָּ	לִמַּדְתְּ	לָמַדְתְּ
2. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
Plur. 3. c.	לָמְדוּ	לִמְדוּ	לָמְדוּ
2. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
2. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
INV.	לָמַד	לִמַּד	לָמַד
INV. absol.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
IMP. m.	לָמַד	לִמַּד	לָמַד
f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
Plur. m.	לָמְדוּ	לִמְדוּ	לָמְדוּ
f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
IMPR. 3. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
3. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
2. m.	לָמַדְתָּ	לִמַּדְתָּ	לָמַדְתָּ
2. f.	לָמַדְתְּ	לִמַּדְתְּ	לָמַדְתְּ
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
Plur. 3. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
3. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
2. m.	לָמַדְתֶּם	לִמַּדְתֶּם	לָמַדְתֶּם
2. f.	לָמַדְתֶּן	לִמַּדְתֶּן	לָמַדְתֶּן
1. c.	לָמַדְתִּי	לִמַּדְתִּי	לָמַדְתִּי
IMPR. shortened (Jussive)			
IMPR. with Suff.	לָמַדְתָּ		לָמַדְתָּ
PART. act. *	לֹמֵד	לֹמֵד	לֹמֵד
pass.	לֹמֵד		לֹמֵד

P. VERB LAMEDH

	KAL.	NIPHAL.	PIEL.
<i>Pres. 3. m.</i>	פִּלֵּה *	מַפְלִיחַ *	פִּלֵּה *
3. <i>f.</i>	פִּלְיָה *	מַפְלִיחָה *	פִּלְיָה *
2. <i>m.</i>	פִּלִּיחַ *	מַפְלִיחַ *	פִּלִּיחַ *
2. <i>f.</i>	פִּלִּיחָה *	מַפְלִיחָה *	פִּלִּיחָה *
1. <i>c.</i>	פִּלִּיחִי *	מַפְלִיחִי *	פִּלִּיחִי *
<i>Plur. 3. c.</i>	פִּלְוּ *	מַפְלִיחִי *	פִּלְוּ *
2. <i>m.</i>	פִּלְיָחַם *	מַפְלִיחֵם *	פִּלְיָחַם *
2. <i>f.</i>	פִּלְיָחָם *	מַפְלִיחָם *	פִּלְיָחָם *
1. <i>c.</i>	פִּלְיָחֵנוּ *	מַפְלִיחֵנוּ *	פִּלְיָחֵנוּ *
<i>Imv.</i>	פִּלְחוּ *	הַפְּלִיחוּ *	פִּלְחוּ *
<i>Imv. absol.</i>	פִּלְהוּ *	מַפְלִיחוּ *	פִּלְהוּ *
<i>Imv. m.</i>	פִּלְהוּ *	הַפְּלִיחוּ *	פִּלְהוּ *
<i>f.</i>	פִּלְיָהּ *	הַפְּלִיחִי *	פִּלְיָהּ *
<i>Plur. m.</i>	פִּלְוּ *	הַפְּלִיחוּ *	פִּלְוּ *
<i>f.</i>	פִּלְיָנָה *	הַפְּלִיכִנָה *	פִּלְיָנָה *
<i>Impr. 3. m.</i>	יִפְלֵה *	יִפְלֵחַ *	יִפְלֵה *
3. <i>f.</i>	תִּפְלֵחָה *	תִּפְלֵחָה *	תִּפְלֵחָה *
2. <i>m.</i>	תִּפְלֵחַ *	תִּפְלֵחַ *	תִּפְלֵחַ *
2. <i>f.</i>	תִּפְלֵחִי *	תִּפְלֵחִי *	תִּפְלֵחִי *
1. <i>c.</i>	אִפְלֵחָה *	אִפְלֵחָה *	אִפְלֵחָה *
<i>Plur. 3. m.</i>	יִפְלְוּ *	יִפְלְוּ *	יִפְלְוּ *
3. <i>f.</i>	תִּפְלִיכֻנָה *	תִּפְלִיכֻנָה *	תִּפְלִיכֻנָה *
2. <i>m.</i>	תִּפְלְוּ *	תִּפְלְוּ *	תִּפְלְוּ *
2. <i>f.</i>	תִּפְלִיכֻנָה *	תִּפְלִיכֻנָה *	תִּפְלִיכֻנָה *
1. <i>c.</i>	נִפְלְוּ *	נִפְלְוּ *	נִפְלְוּ *
<i>Impr. short'd</i>	יִפְלֵ *	יִפְלֵ *	יִפְלֵ *
<i>Impr. with Suff.</i>	יִפְלְכֵי *		יִפְלְכֵי *
<i>Part. act.</i>	פִּלֵּחַ *	מַפְלִיחַ *	פִּלֵּחַ *
<i>pass.</i>	פִּלְיָה *		פִּלְיָה *



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ERRATA.

The reader will please correct the following references in the Grammar:

Page 121, line 13, for *il*. 7, read *il*. 7.

Page 169, line 22, for *xii*. 16, read *xxii*. 16.

Page 204, last line, for *ver*. 21, read *ven*. 22.

Page 226, line 9, for *xiii*. 12, read *xxiii*. 12.

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[illegible]

EPISTOLOGRAPHY.			JOSHUA.			11.			12.			13.			14.			15.			16.			17.			18.			19.			20.			21.			22.			23.			24.			25.			26.			27.			28.			29.			30.			31.			32.			33.			34.			35.			36.			37.			38.			39.			40.			41.			42.			43.			44.			45.			46.			47.			48.			49.			50.			51.			52.			53.			54.			55.			56.			57.			58.			59.			60.			61.			62.			63.			64.			65.			66.			67.			68.			69.			70.			71.			72.			73.			74.			75.			76.			77.			78.			79.			80.			81.			82.			83.			84.			85.			86.			87.			88.			89.			90.			91.			92.			93.			94.			95.			96.			97.			98.			99.			100.			101.			102.			103.			104.			105.			106.			107.			108.			109.			110.			111.			112.			113.			114.			115.			116.			117.			118.			119.			120.			121.			122.			123.			124.			125.			126.			127.			128.			129.			130.			131.			132.			133.			134.			135.			136.			137.			138.			139.			140.			141.			142.			143.			144.			145.			146.			147.			148.			149.			150.			151.			152.			153.			154.			155.			156.			157.			158.			159.			160.			161.			162.			163.			164.			165.			166.			167.			168.			169.			170.			171.			172.			173.			174.			175.			176.			177.			178.			179.			180.			181.			182.			183.			184.			185.			186.			187.			188.			189.			190.			191.			192.			193.			194.			195.			196.			197.			198.			199.			200.			201.			202.			203.			204.			205.			206.			207.			208.			209.			210.			211.			212.			213.			214.			215.			216.			217.			218.			219.			220.			221.			222.			223.			224.			225.			226.			227.			228.			229.			230.			231.			232.			233.			234.			235.			236.			237.			238.			239.			240.			241.			242.			243.			244.			245.			246.			247.			248.			249.			250.			251.			252.			253.			254.			255.			256.			257.			258.			259.			260.			261.			262.			263.			264.			265.			266.			267.			268.			269.			270.			271.			272.			273.			274.			275.			276.			277.			278.			279.			280.			281.			282.			283.			284.			285.			286.			287.			288.			289.			290.			291.			292.			293.			294.			295.			296.			297.			298.			299.			300.			301.			302.			303.			304.			305.			306.			307.			308.			309.			310.			311.			312.			313.			314.			315.			316.			317.			318.			319.			320.			321.			322.			323.			324.			325.			326.			327.			328.			329.			330.			331.			332.			333.			334.			335.			336.			337.			338.			339.			340.			341.			342.			343.			344.			345.			346.			347.			348.			349.			350.			351.			352.			353.			354.			355.			356.			357.			358.			359.			360.			361.			362.			363.			364.			365.			366.			367.			368.			369.			370.			371.			372.			373.			374.			375.			376.			377.			378.			379.			380.			381.			382.			383.			384.			385.			386.			387.			388.			389.			390.			391.			392.			393.			394.			395.			396.			397.			398.			399.			400.			401.			402.			403.			404.			405.			406.			407.			408.			409.			410.			411.			412.			413.			414.			415.			416.			417.			418.			419.			420.			421.			422.			423.			424.			425.			426.			427.			428.			429.			430.			431.			432.			433.			434.			435.			436.			437.			438.			439.			440.			441.			442.			443.			444.			445.			446.			447.			448.			449.			450.			451.			452.			453.			454.			455.			456.			457.			458.			459.			460.			461.			462.			463.			464.			465.			466.			467.			468.			469.			470.			471.			472.			473.			474.			475.			476.			477.			478.			479.			480.			481.			482.			483.			484.			485.			486.			487.			488.			489.			490.			491.			492.			493.			494.			495.			496.			497.			498.			499.			500.			501.			502.			503.			504.			505.			506.			507.			508.			509.			510.			511.			512.			513.			514.			515.			516.			517.			518.			519.			520.			521.			522.			523.			524.			525.			526.			527.			528.			529.			530.			531.			532.			533.			534.			535.			536.			537.			538.			539.			540.			541.			542.			543.			544.			545.			546.			547.			548.			549.			550.			551.			552.			553.			554.			555.			556.			557.			558.			559.			560.			561.			562.			563.			564.			565.			566.			567.			568.			569.			570.			571.			572.			573.			574.			575.			576.			577.			578.			579.			580.			581.			582.			583.			584.			585.			586.			587.			588.			589.			590.			591.			592.			593.			594.			595.			596.			597.			598.			599.			600.			601.			602.			603.			604.			605.			606.			607.			608.			609.			610.			611.			612.			613.			614.			615.			616.			617.			618.			619.			620.			621.			622.			623.			624.			625.			626.			627.			628.			629.			630.			631.			632.			633.			634.			635.			636.			637.			638.			639.			640.			641.			642.			643.			644.			645.			646.			647.			648.			649.			650.			651.			652.			653.			654.			655.			656.			657.			658.			659.			660.			661.			662.			663.			664.			665.			666.			667.			668.			669.			670.			671.			672.			673.			674.			675.			676.			677.			678.			679.			680.			681.			682.			683.			684.			685.			686.			687.			688.			689.			690.			691.			692.			693.			694.			695.			696.			697.			698.			699.			700.			701.			702.			703.			704.			705.			706.			707.			708.			709.			710.			711.			712.			713.			714.			715.			716.			717.			718.			719.			720.			721.			722.			723.			724.			725.			726.			727.			728.			729.			730.			731.			732.			733.			734.			735.			736.			737.			738.			739.			740.			741.			742.			743.			744.			745.			746.			747.			748.			749.			750.			751.			752.			753.			754.			755.			756.			757.			758.			759.			760.			761.			762.			763.			764.			765.			766.			767.			768.			769.			770.			771.			772.			773.			774.			775.			776.			777.			778.			779.			780.			781.			782.			783.			784.			785.			786.			787.			788.			789.			790.			791.			792.			793.			794.			795.			796.			797.			798.			799.			800.			801.			802.			803.			804.			805.			806.			807.			808.			809.			810.			811.			812.			813.			814.			815.			816.			817.			818.			819.			820.			821.			822.			823.			824.			825.			826.			827.			828.			829.			830.			831.			832.			833.			834.			835.			836.			837.			838.			839.			840.			841.			842.			843.			844.			845.			846.			847.			848.			849.			850.			851.			852.			853.			854.			855.			856.			857.			858.			859.			860.			861.			862.			863.			864.			865.			866.			867.			868.			869.			870.			871.			872.			873.			874.			875.			876.			877.			878.			879.			880.			881.			882.			883.			884.			885.			886.			887.			888.			889.			890.			891.			892.			893.			894.			895.			896.			897.			898.			899.			900.			901.			902.			903.			904.			905.			906.			907.			908.			909.			910.			911.			912.			913.			914.			915.			916.			917.			918.			919.			920.			921.			922.			923.			924.			925.			926.			927.			928.			929.			930.			931.			932.			933.			934.			935.			936.			937.			938.			939.			940.			941.			942.			943.			944.			945.			946.			947.			948.			949.			950.			951.			952.			953.			954.			955.			956.			957.			958.			959.			960.			961.			962.			963.			964.			965.			966.			967.			968.			969.			970.			971.			972.			973.			974.			975.			976.			977.			978.			979.			980.			981.			982.			983.			984.			985.			986.			987.			988.			989.			990.			991.			992.			993.			994.			995.			996.			997.			998.			999.			1000.		
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125: 11	106	202	28: 13	209
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127: 10	122	204: 6	211	211
128: 10	122	205: 20	212	212
129: 10	122	206: 31	213	213
130: 10	122	207: 31	214	214
131: 10	122	208: 31	215	215
132: 10	122	209: 31	216	216
133: 10	122	210: 31	217	217
134: 10	122	211: 31	218	218
135: 10	122	212: 31	219	219
136: 10	122	213: 31	220	220
137: 10	122	214: 31	221	221
138: 10	122	215: 31	222	222
139: 10	122	216: 31	223	223
140: 10	122	217: 31	224	224
141: 10	122	218: 31	225	225
142: 10	122	219: 31	226	226
143: 10	122	220: 31	227	227
144: 10	122	221: 31	228	228
145: 10	122	222: 31	229	229
146: 10	122	223: 31	230	230
147: 10	122	224: 31	231	231
148: 10	122	225: 31	232	232
149: 10	122	226: 31	233	233
150: 10	122	227: 31	234	234

ECCLESIASTIC.

PROVERBS.

Proverbs	97
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6: 1	130
7: 1	131
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10: 1	134
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90: 1	214
91: 1	215
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EXERCISES
IN
HEBREW GRAMMAR.



EXERCISES

IN

HEBREW GRAMMAR.

AND A

HEBREW CHRESTOMATHY.

PREPARED WITH REFERENCE TO THE TRANSLATION OF DR. RÖDIGER'S SEVEN-
TEENTH EDITION OF GESNIUS' HEBREW GRAMMAR

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1877.

THE plan proposed for the use of these Exercises, is as follows. In going over the Elements for the first time, only those parts of the Grammar need be studied, which are indicated at the head of the following sections, other portions being consulted when reference is made to them. The exercises in each section should be thoroughly mastered, in connection with the sections of the Grammar there referred to, before any farther advance is made in the Grammar. When the first five sections of the exercises have been gone over, the whole of Part First in the Grammar may then be studied with profit. By this method, teachers will find their own task lightened, and the progress of their pupils greatly facilitated.

The Grammar is referred to for the statement of principles, which, as far as practicable, is avoided in the Exercises and Chrestomathy. A summary is occasionally given for the learner's convenience, the particulars being supplied in the Grammar.

The student should beware of hurrying over the elements, from an impatience to commence translating while he is yet *spelling* his way over Hebrew forms. He will otherwise find himself embarrassed with petty difficulties, when his whole attention should be directed to other objects.—The practice of *reading Hebrew aloud* is too much neglected; and hence few acquire the habit of reading with ease and fluency, so necessary to the full understanding and appreciation of a writer's sentiments in any language.

. The sign § is used in references to the sections of the Grammar; those of the following pages are indicated by the abbreviation *Secr*:

EXERCISES IN HEBREW GRAMMAR.

SECTION I.

EXERCISES ON THE MANNER OF WRITING AND PRONOUNCING THE CONSONANTS AND VOWELS.

On §§ 5—8, and § 12.

The following examples will accustom the student to the forms of the consonants, and their sounds as given in the alphabet and in § 6, 2, and to the manner of writing and pronouncing the consonants and vowels in connection.—The *promiscuous examples* are to be studied for recitation.

* Every syllable begins with a consonant; see § 26, 1, where the only exception is given. The tone (accent) is commonly on the final syllable (§ 15, 2); when it is on the penultimate, this is indicated by the sign [ˈ], as in the Grammar (§ 15, Rem. 3).

An open syllable is one which ends with a vowel; a closed syllable is one which ends with a consonant; § 26, 2, a, c, and d.

For the signs used to represent the sounds of the Hebrew vowels, see the first Note to § 2.—For the effect of the *point* in certain letters (א &c.) see Note to p. 20.

a) Open syllables (see the table of vowels, p. 24):

First class, of the A sound; letter a), unchangeable *ā* (אָ = אַ, § 9, 1, 1), אַ (for אָ) qā, אָ (for אַ) nā, אָ (for אָ) rā, אָ (for אַ) tā; changeable *ā* (its proper use), אָ mā, אָ sā, אָ tā, אָ gā, אָ nā, אָ lā, אָ zā, אָ yā, אָ bā, אָ sā, אָ shā, אָ xā, אָ dā, אָ rā, אָ hā, אָ hhā, אָ tā, אָ vā, אָ kā, אָ qā, אָ pā, אָ tsā; letter b), short *a*, אָ rā, אָ tā, אָ hhā, אָ hā; letter c), unchangeable *ā* (modification of *a* see Rem. 2 below), when in union with אָ, as אָ dā, אָ lā, אָ bā, אָ tsā (*ā* like *e* in *there*); short *ā* (modification of short *a*), אָ mā, אָ shā, אָ sā, אָ tsā, אָ nā.

Second class : *I* sound ; letter *a*), *unchangeable* *i* (— = י, defectively written, § 8, 4), י (for י) *hi*, ה (for ה) *hi*, ח (for ח) *hi*, ו (for ו) *vi* ; letter *b*), short *i* (its proper sound), ו *mi*, ו *si*, י *zi*, י *hi*, ו *hi*, ו *vi*, ו *vi*, ו *hi* : *E* sound ; letter *e*), *unchangeable* *e* (— = ו, defectively written), ו (for ו) *be*, ו (for ו) *vi*, ו (for ו) *ge*, ו (for ו) *pe*, ו (for ו) *ze* ; *changeable* *e* (its proper use), ו *te*, ו *ge*, ו *te*, ו *he*, ו *he*, ו *se*, ו *se*, ו *she*, ו *ye* ; letter *d*), short *e*, ו *she*, ו *re*, ו *be*, ו *se*, ו *se*, ו *te*, ו *te*.

Third class : *U* sound ; letter *a*), ו *lu*, ו *zu*, ו *mu*, ו *tu*, letter *b*), short *u* (its proper sound), ו *nu*, ו *zu*, ו *pu*, ו *shu*, ו *ku* ; but also *unchangeable* *u* (— = ו, defectively written),* ו (for ו) *tu*, ו (for ו) *mu*, ו (for ו) *bu* ; ו (for ו) *shu* : *O* sound ; letter *e*), *unchangeable* *o* (— = ו, defectively written), ו (for ו) *yo*, ו (for ו) *bo*, ו (for ו) *zo* ; *changeable* *o* (its proper use), ו *ko*, ו *so*, ו *do*, ו *to*, ו *ro*, ו *zo* ; letter *d*), short *o*, ו *bo*, ו *zo*, ו *to* ; letter *e*), obtuse *e* (from *u* or *o*), ו *se*, ו *te*.

b) *Closed syllables* :

ו *lam*, ו *har*, ו *shem*, ו *haddh*, ו *shar*, ו *sam* (ו, § 5, 3), ו *lith*, ו *leq*, ו *shan*, ו *qul*, ו *yadh*, ו *lom*, ו *tom*, ו *both*, ו *son* (§ 5, 3), ו *yol*, ו *qol*, ו *lot*, ו *ten*, ו *gish*, ו *yith*, ו *gadh*, ו *pul*, ו *yay*, ו *gar*, ו *gir*, ו *car* (note nearly *uaw*) ; ו *kol* (— = o, 3d class, *d*).

Rem. 1. In itself each vowel is *changeable*, and it is only by accidental union with a vowel-letter (letter *e* below), that it becomes *unchangeable*.

2. The same sign (ו) represents two distinct vowel-sounds, one at the first and the other at the second class, differing in their nature (origin) and in sound. The former is a modification of the *a* sound, familiar to the German ear, made by elevating the root of the tongue while uttering the sound of *a* (as heard in *father*) ; hence represented as in the original, by the Germ. *ä* (nearly *e* in *there*, Fr. *é* in *mère*). The latter is the shortened sound of *There*, viz. the clear sound of short *e* in *met*. The learner will soon distinguish them by the knowledge of their origin.—In the few instances of its use in the third class (letter *d*), it is merely an obscuring of the *e* and *u* sounds, just as our *o* is obscured in *atom*, pronounced nearly as *atom* or *atem*.

The "accented *e*" (under letter *d* of the second class) belongs rather to the first class, letter *e* ; see § 24, 3, *e*, *u*, and § 53, Expl. 9. *Rem.*

* When *i* is to be written *defectively*, it is represented by —, which is then *long* ; otherwise it is *short*. *Sherry* can be written only in connection with י (י).

† On account of the difficulty in sounding the English *w* at the end of a syllable, the Hebrew ו is commonly sounded as *u*.

c) *Vowels in connection with their homogeneous vowel-letters*
(p. 26, Note *):

לֹא לֹא, לוֹ לֹא, גַּם, הִיא, תָּשׁוּבָה, קִיָּמָה, בְּנֵי, בְּנֵי, בְּנֵי,
תָּשׁוּבָה, גַּם.

Here the sound of ך and ך is not heard separately from that of the preceding vowel,—i. e. they are pronounced as vowels: see § 7, 2; comp. § 24, 1, a. The feeble consonant power of ך and ך is also often lost after a vowel (§ 6, 2, 1), like that of the English *h* in *oh, oh*. E. g. ך *tsa*, ך *tsa*, ך *la*, ך *la*, ך *mi*; so ך (§ 23, 3, Rem. 3) after ך and ך when pronounced as vowels: ך *po*, ך *sho*, ך *no*, ך *ku*, ך *lu*, ך *si*, ך *hi*, ך *tsi*.

Sholem is written over the left side of the consonant to which it belongs (and after which it is pronounced), unless *z* or *x* is the following letter, over which it is then written; as *z* *z* *qam*, *z* *z* *la-alleh*, *z* *z* *la*. When it belongs to *z* it is commonly written over the right side of the following letter; e. g. *z* *z* *la*; but often *z* *z* — *Shurey* is never written except in the bosom of its homogeneous vowel-letter (*v*).

[illegible]d) *Disyllables* :

קא-טל *qa-tal*, קא-טול *qa-tol*, קא-טל *qā-tel*, גא-זאם *gā-zam*, טא-באר *tsa-bhar*,
טא-דזאד *tsa-dhadh*, הא-לוי *ha-lai*, זא-בזאד *za-bhadh*, זא-זאב *zo-zab*, הא-
מאן *ha-man*, לט-טאד *le-tadh*, יא-שזאב *ya-shab*, שט-לע *she-le*, א-מאר *o-mar*, יא-
קח *ya-kh*, הא-לאם *ha-lam*, שט-לעם *sha-lam*, זא-קח *zo-kh*, דא-באר *da-bhar*,
לע-רע *le-ray*, זא-בזאד *zo-bhadh*, קא-טאן *qa-tan*, קא-טל *ka-tal* (— o).—Ex-
amples containing feeble letters sounded as vowels : רא-תו *ra-tho*, זא-נא *za-na*,
שט-לע *she-le*, שט-לע *sha-lash*, שט-לע *sha-luth*, שט-לע *sha-lū*, יא-שזאב *ya-shab*,
מא-לע *ma-le*, בא-תו *ba-tho*, מא-שזאב *ma-shab*, יא-נא *ya-na*, לע-נא *le-na*, לט-לע *le-le*.

* Until the student has learned to distinguish uses of *qamets*, he will be guided by the pronunciation appended to the Hebrew form, giving the proper representative of the Fiedle letter whenever it retains its power as a compound.

4. The full commission is \$100.00.

the second letter of *גִּלְלִי* *gilt-li*, where it stands at the end of a syllable, and is not sounded (silent *Sh'va*).

Sh'va is, therefore, vocal only under the first of two consonants before a full vowel. There is but one case, in which the learner finds any difficulty in determining whether *Sh'va* is vocal or silent; viz. when it stands between two full vowels, as *גִּלְלִי*, *גִּלְלִי*. In this case the letter, under which it stands, might be the final consonant of a closed syllable, as *גִּלְלִי* *gôm-nâ* (silent *Sh'va*); or it might form with the *Sh'va* a prefix half-syllable, as *גִּלְלִי* *gâ-l'-lâ* (vocal *Sh'va*). This is determined by the nature of the syllable, as taught in § 26. A vowel-sound is naturally prolonged, unless interrupted by a consonant. Hence an open syllable has properly a long vowel (§ 26, 3). A syllable closed by a consonant, though its vowel is most naturally short, may have a long vowel when the tone (accent) causes the voice to dwell upon it (§ 26, 5 and 7, Rem.). Accordingly, as a general rule,—

Simple Sh'va is silent under a final letter, and under a letter which is preceded by a short vowel or an accented long vowel; in all other cases it is vocal. E. g.*

Silent Sh'va: *דָּלֵךְ* *dâkh*, *יֶלֶךְ* *yê-lekh*, *גִּלְלִי* *gâ-lâh*, *יָרֵב* *yârb*, *מַלְכָּה* *mal-kâ*, *קֹהֵלֶךְ* *qâhh-lekh*, *מִגְדָּר* *mûg-târ*, *זֶרֶזֶח* *zer-zâh*.

גִּלְלִי *gôm-nâ*, *תִּיגְלֹל־נָה* *tiq-lôl-nâ*, *יֶשֶׁת* *yêshet*, *נֶרֶד* *nerd*, *שָׁמִי* *sâm-î*, *בִּי־תָהֵל־נִי* *bi-t'hâth-nî*, *זָרֶזֶח* *zâ-zâh-nî*, *אֶחָלֵל־נִי* *â-khâl-lâh-nî*, *מַזְלָה* *mâz-lâ*, *יָדֹחַ* *yâ-dhâz-tâ*.

Vocal Sh'va: *בָּה* *b'-khâ*, *וְלֹ* *v'-lô*, *נֹחַ* *nô-âk-nâ*, *נֶחֱ* *nê-l'-khâ*, *וְבִי* *û-bh'-nî*, *תִּדְרֹשׁ* *tidh-r'-shû*, *נִבְחֶה* *nibh-q'-û*, *מַזְרֹחַ* *mâz-r'-rôth*, *קָטַל* (= *קָטַל*, see § 12, 1, 1) *gilt-l'-lâ*, *בָּה* (§ 12, 1, note) = *יִטַּע* *itav-v'-khâ*.

The composite *Sh'vas*.

The composite *Sh'vas* are always vocal (§ 10, 2, § 26, 7, Rem.), and of course always form a prefix half-syllable. E. g. *אֶשֶׁר* *â-shêr*, *כָּה־אֶשֶׁר* *kâ-â'-shêr*, *אֶנֶשׁ* *â-nôsh*, *עַל־אֶמַּט* *el-â'-mâts*, *יָבִי* *yâ-bî-nû*, *בִּי* *bî-bhî*, *יִטַּע* *itav-p'-rim*, *סֹבֵב* *sûb-b'-lô*.

* Teachers will observe, that the rule here given is intended merely to guide the learner, at first, in the division of syllables. Comp. Rem. to § 26, 7. The exceptions are few, and need not be noticed till the application of this general principle has become familiar.

† It will be perceived, that in this and the preceding example, the written *Sh'va* follows an implied silent *Sh'va*, and is therefore vocal.

final *h* is sounded, and in *ah, oh*, where it is lost to the ear. Hence (with the single exception of *h* occasionally used for long *a*), they are not treated as *homogeneous* with the vowel in which they quiesce (p. 26, note *), or as rendering it immutable (§ 25, 1 and 2).—But the two cases may properly be treated together, as in both the effect on the pronunciation is the same (i. e. the sound of the consonant is not heard separately from that of the vowel), and instances of *quiescence* are distinguished in the same manner.

For convenient reference, we here present these letters in connection with the vowels in which they respectively quiesce.

h in all the vowels (§ 23, 1): *h* *bé*, *h* *tsá*, *h* *tsá*, *h* *pé*, *h* *rí*, *h* *lá* (§ 23, 2, *extr.*); *h* *pú*, *h* *pó*, *h* *shí*, *h* *kú* (§ 23, 3, Rem. 3).

נ in	Cholem,	נֹ <i>ló</i>	} § 23, 4, and 2d ¶.
	Qamets,	נָ <i>má</i>	
	Seghol,	נֶ <i>lá</i>	
	Tsere,	נִ <i>le</i>	
י in	Cholem,	יֹ <i>ló</i>	} § 8, 3.
	Shureq,	יָ <i>lá</i>	
	Chireq,	יֶ <i>li</i>	
ו in	Tsere,	וִ <i>gá</i>	} § 8, 3.
	Seghol,	וֶ <i>lá</i>	

The following rule will enable the learner to determine, by the punctuation, where these letters are quiescent, and where they retain their power as consonants:

The feeble letters are to be regarded as quiescent, in the midst of a word, when they have no full vowel or Sh'va; and also, at the end of a word, when preceded by vowels with which they are homogeneous.

This rule is founded on the principle (comp. § 10, 1, 3) that every consonant must have either a full vowel or a *Sh'va*. When the feeble letter stands at the end of a word, where *Sh'va* is usually not written, the character of the preceding vowel must determine whether it is to be sounded or not.

He Mappiq (מ, § 14, 1) of course retains its power as a consonant whatever vowel may precede.

Examples of quiescence: יִטֵּב *yi-táhh*, בִּרְיָה *bí-ríth*, יִטֵּב *me-táhh*, בֵּית *béith*, יָמִיךָ *yá-má-há*, יֹכֵחַ *yó-khéh*, צֶן *tsón*, כֹּחַ *kó*.

tsath, דִּבְחָה *dibh-eē*, ראש *rāsh*, פַּרְא *pā-rā*, בֵּיר *bē-ri*, לֹם *lō*
 שָׂה *sā*, טֶל *tēl*, רִישוֹן *rī-shon*, לֵא *lē*, בִּיר *b'-'ri*, לֶדְחוֹנִי *lā-dho-ni*
 (*a.* [24, 2, *extr.*], יֵל *yē lō*; לֵל *ll*, נֶלֶד *nē-lā*.

Compare, with the above, the *punctuation* of these letters in the following examples, where they retain their power as consonants: *הֵם* *hem*, *יֵצֵא* *ye-x-tahh*, *יֵצֵא* *ye-x'-soth*, *יֵצֵא* *e'-soth*, *יֵצֵא* *ye-doph*, *יֵצֵא* *ya-h'-rogh*, *יֵצֵא* *x'-khal*, *יֵצֵא* *vah*, *יֵצֵא* *dah*, *יֵצֵא* *yah* (14-1).

[illegible]

SECTION V

CHANGES OF VOWELS IN THE INFLECTION OF NOUNS AND
VERBS.

Chap. 47.

[Lactating females in 199, 95 and 93.]

The following brief outline (collecting into one view the leading points scattered through several sections of the grammar), will aid the learner in understanding and applying the principles of inflection in Hebrew. The more minute details and specifications are supplied in the grammar.

The system of vowel-inflections in Hebrew, first fully developed by Dr. Rodiger, is very simple and perfect. The deviations from general laws, occasioned by accidental influences on a living tongue, or by the imperfection of traditional pronunciation, are fewer than in most other languages. A few points, it will be seen, are supplied in the following machine of it, but entirely in harmony with his views.

The changes of vowels, in inflection, are all founded on the natural laws of utterance and intonation. E. g., when the form $\overline{\text{qā-tāl}}$ takes the *accented* syllable $\overline{\text{qā}}$ at the end, the tone of the word is thrown forward one syllable; and as the voice consequently delays less on the first part of the word, the vowel o

its initial syllable (if changeable) is shortened to a half-vowel* (*vocal Sh'va*); thus קָטַל *qā-tāl* becomes קָטַלְתִּי *q'-tāl-ti*. On the contrary, when the *unaccented* syllable תִּי is added, the tone not being thrown forward, the vowel at the beginning retains its full sound; as קָטַלְתִּי *qā-tāl-ti*.

Again: when the sound י (with the accent) is added to the end of קָטַל , it unites the final ל in a syllable with itself (as a syllable cannot begin with a vowel in Hebrew, §26, 1), and the second syllable of the word thus becomes an *open* one, requiring naturally a *long* vowel; the tone is also thrown forward, lessening the sound of the initial syllable; thus קָטַל *qā-tāl* becomes קָטַלְתָּ *q'-tā-lā*.

It is the application of such simple and natural laws of vocalization, that constitutes the chief part of Hebrew inflection.

But the vowels, in Hebrew, do not all yield to these natural laws of utterance, some being *unchangeable* on account of their peculiar origin, and retaining, therefore, the same form in all situations.

A classification of the vowels is made in §9, according to their origin and the nature and character of their sounds, showing what vowels are *subject* to change, and how they are affected. These classes are here presented together, as follows:

- 1) *Unchangeable vowels*, which remain the same in all situations (comp. §25).
- 2) *Vowels prosodically long, or tone-long*, i. e. long by the influence of the *tone and rhythm*; viz. such as stand in the *tone-syllable* or *next* to it, and become either short vowels or half-vowels on the removal of the tone.
- 3) *Short vowels*.

A table of the *long* vowels subject to change, and of the corresponding *short ones*, is given on p. 58 of the grammar.

Laws of the Vowel-changes.

The changes of vowels, in inflection, are caused—

- 1) By a change in the *form of the syllable* (viz. of an *open* to a *closed* syllable, or of a *closed* to an *open* one).

* Compare in Eng. *pusillanimous* and *pusillanimosity*, *philanthropy* and *philanthropic*; where the *a* of the accented syllable becomes (in utterance) a half-vowel, when the tone is thrown forward. In Hebrew, such a change from a full to a half-vowel is indicated by a change in the written sign for the sound.

- 2) By a change in the *position of the tone* of the word, when it is removed one or more syllables.
- 3) By a change in the *division of syllables*.

The laws of the syllable, in Hebrew, are stated in § 26, Nos 3 and 5, and may be thus grouped in one view :

- 1) An *open* syllable requires a *long* vowel.
- 2) An open syllable has usually *Qamets* (less frequently *Tseré*) when immediately followed by the *tone-syllable* ; hence the name *Pretonic* vowel, § 26, 3.
- 3) A *closed* syllable has naturally a *short* vowel, and can take a *long* vowel only when it has the *tone*.

On these principles, and on the necessary effect of a change in the division of syllables, are founded the following rules for the vowel-changes, as given in § 27, and here collected together.

Rules.

- i) A *short* vowel is *lengthened*, when the syllable is changed from a closed to an open one (see No. 1, above) ; as **חַב** *habh*, **חָבֵה** *hā-bhū*.
- ii) A *Pretonic* vowel (*Qamets* or *Tseré*, § 26, 3) becomes a *half-vowel* when the tone is moved forward a *full* syllable (No. 2) ; as **קָטַל** *qā-tal*, **קָטַלְתִּי** *q'-tal-tēmi* ; **יָדָה** *yā-qā'*, **יָדָהֶם** *y'-yā-rā*.

On the contrary, when the tone is moved forward only a *half-syllable*, the pretonic vowel retains its place ; as **קָטַל**, **קָטַלְתָּ** *qā-t'-lā'*.

- iii) A *long* vowel is *shortened*, when the syllable is changed from an open to a closed one without the tone (No. 3) ; as **סֵפֶה** *sē-phēr* (*book*), **סֵפֶהוּ** *sēph-rō* (*his book*).
- iv) A *long* vowel, in a closed syllable, is changed to its corresponding *short* vowel when the tone is removed (No. 3) ; as **קָטַל** *qit-tēl*, **קָטַלְתָּ** *qit-tēl'-khā* (*tēl*, § 21, 2, b).
- v) When the tone is moved forward *two syllables*, the ultimate and penultimate vowels are shortened as much as is possible ; viz. the former to a half-vowel, the latter to short *i* (*Chîreq*) ; as **דָּבָר** *dā-bhār* (*word*), **דִּבְרֵיכֶם** *dibh-rē-khēm* (*words of you*) *your words*.

This is the utmost shortening of the word, since a vowel is necessary under the first of these consonants, and *Chîreq* is the shortest of the vowel sounds (comp. § 27, 1, *remark*).

v1) The vowel of a final closed syllable, when an addition is made which unites the final consonant in a syllable with itself, is shortened to a half-vowel in inflection of the verb by gender, number, and person, as well as by cases when the vowel is *prosodically long*; but in inflection of the noun (and of the verb by cases, with the above exception) it is retained. E. g. (inflection by persons, &c.), הָרַג *he killed*, הָרַגָהּ *she killed*, הָרַגוּ *qā-t-lū', they killed*: (by cases), הָרַגְתִּי *q'-tā-lō', he killed him*; הָרַגְתָּ *he will kill, tone-long ō*, הָרַגְתִּי *qiy-t'-lō-hū, he will kill him*; יָד *hand*, יָדוֹ *his hand*.

Rem. 1. The most perfect amalgamation is effected by the shortening of the vowel to a half-vowel; and hence its use in the inflection of verbs by person, gender, and number. In the other case, viz. the union of suffix pronouns (the genitive and accusative) with nouns and verbs, a less perfect amalgamation is required.*

2. In *Kal Imp.* of some classes of verbs (see Parad. B, D, F, I, K, L, O), this inflection brings three consonants before a vowel. In the utterance of these, a slight vowel-sound (namely *i*, the shortest of the vowels) is heard after the first. This the punctators have indicated by *Câtes*, as they have done in the analogous case, 128. 1. In Parad. E, the *guttur* causes the *a* sound to be heard before it.

Full illustrations of these principles are furnished in the Paradigms of nouns and verbs, and of the verb with *suffixes*. E. g.

Rule i.) 195, Parad. A, *light suff.* (comp. 127, 2, o); so שָׁדַי *breast*, שָׁדַיִךְ *shā-dhāy' (my breasts)*; אֶצְבָּע *sets-bāz' (finger)*, אֶצְבָּעוֹ *sets-bā-zō (his finger)*; אַרְבָּע *sār-bāz' (four)*, plur. אַרְבָּעִים *sār-bā-zim*.

Rule i. & ii.) Parad. O, *Perf. 3 m.*, with the *suff.* in all the persons, except 2 plur. m. & f.

Rule ii.) Parad. C, *Perf. 3 m.*, with 2 plur. m. & f. *suff.*; Parad. III; Parad. IV, *sing. light suff.*, plur. absol.; so לֵב *heart*, לֵבִי *my heart*.

Rule iii.) Parad. VI, *b, c, and e, sing. light and grave suff.*

Rule iv.) Parad. O, *Impf. 3 m.*, with 2 *sing. m. suff.* and with 2 plur. m. & f. *suff.*; *Perf. Piél*, with 2 *sing. m. suff.* and

* The table, on p. 82, shows the inflection of verbs by *formative additions*. These are the same, in all the conjugations and in all classes of verbs.

with 2 plur. *m. & f. suff.*; Parad. II, IV, and V, *sing. grave suff.*, VII, *sing. grave suff.*,* VIII, *a, b, and c.*

Rule v.) Parad. II, IV, and V, *plur. constr. and grave suff.* (In Parad. II, the penultimate-vowel is *unchangeable.*)

Rule vi.) *Inflection by persons, &c.*: Parad. B (in all conj. except *Hiphil*), *Perf. sing. 3 f., plur. 3 c.*; *Imp.† sing. f.* and *plur. m. & f.*; *Impf. sing. 2 f., plur. 3 m. and 2 m.*—*Inflection by cases* (viz. of nouns and verbs with the *genitive and accusative*, 133, 2, *a* and *b*); Parad. II, IV, and V, *sing. light suff.*, *plur. absol. and light suff.*; Parad. C, *Perf. 3 m.* with all *suffixes* except 2 plur. *m. & f.* (= lengthened to — when a closed syllable becomes an open one; see above, p. 15, *laws of the syllable*, No. 1); 3 *f.* and *plur. 3 m.*, with all *suffixes*; (with a merely *tone-long* vowel), *Impf. sing. & plur. 3 m.*, and *Perf. Piel*, with all *suffixes* except 2 *sing. m.* and 2 *plur. m. & f.*

These rules, applied to the Paradigms on pp. 166, 167, will make the inflection of nouns very simple and clear.—Parad. VI. has properly only *three* forms, distinguished by the *A, E, and O* sounds after the initial letter (answering to the three forms of the verb, from which they are derived, †43, 1, and †84, 10 and 11); e. g. פֶּזֶז (for פֶּזֶז †27, Rem. 2, c); פֶּזֶז (for פֶּזֶז); פֶּזֶז (for פֶּזֶז): The other examples (*d—i*) only show the effect of a *guttural*, and of a middle or final vowel-letter (†24, *b* and *c*) on these three forms. The inflection is very simple: viz.

1) To the monosyllabic form with the vowel after the *first* radical (פֶּזֶז, פֶּזֶז, פֶּזֶז), are appended *all suffixes in the sing. number, and the construct ending and grave suffixes in the plur. number.*

2) To the other form with the vowel (*a*) after the *second* radical (פֶּזֶז, פֶּזֶז, פֶּזֶז), are appended the *absol. plur. ending, and all light suffixes in the plur. number.*—These two statements should be impressed on the memory by comparison with the Paradigm.

* This Paradigm vacillates between the *Verbal* and *Nominal* inflection; following the latter in *sing. grave suff.*, and elsewhere the former.

† See above, *Rule vi. Rem. 2.*

‡ See †23, 4.

§ The characteristic vowel of the form being exchanged for the customary pretonic *a*, in an *open* syllable next before the tone (§36, 3). Compare, however, Rodiger's statement of the principle, p. 179, No. 4.

SECTION VI.

EXERCISES IN ANALYSIS.*

(After the study of Part Second of the Grammar.)

1. לְשִׁמִּי, *to my name*: שֵׁם *name*, Parad. VII; אֲנִי *my* (191, 1, *table*), שִׁמִּי *my name*; לְ *to* (102, 2); לְשִׁמִּי, לְשִׁמִּי (128, 1).—Analyze, in like manner, the following combinations, (the nouns are of Parad. VII): לְמִסְפָּרִי; לְמִסְפָּרָה (מִ, 14, 1, *suff.* 191, 1, *table*); וְלְמִסְפָּרָם (וְ, *conj.* 7, 104, 2, *a* and *b*, 126, 1; מִ—, 187, 1); וּבְסִפְּרִי (ק without *Dagh.* 126, 3, *b*; בְּ with, 102, 2).

2. בְּיָדִי, *in my hand*: בְּ, 102, 2; יָדִי *hand*, Parad. II.—Write in Hebrew, *in our hand, in thy (m.) hand, in thy (f.) hand, in your (m. & f.) hand* (193, *expl. 2, remark*).

3. וּבְיָדָהּ, *and in thy (m.) hand*; אֲנִי, as in No. 1; מִ—, 191, 1, *table*.

4. מִיָּדָהּ, *from thy (m.) hand*: מִן *from*, 102, 1, and *remark*, 119, 2, *a*, 120, 1, *b*.—Write in Heb. *from his, her, thy (f.) hand, your (pl. f.) hand*.

5. יָדָיו, *hands*: Dual number, 188, 1, Parad. II; יָדֵי עֵשָׂו, *hands of Esau*; יָדֵי עֵשָׂו, as *Esau's hands*; בְּ, 102, 2.—יָדֵי, יָדֵי (*ky-dhe*), 128, 1, יָדֵי, 124, 1, *a*; וּבְיָדֵי, *and in (with) your (pl. m.) hands*; וְיָדָם, (Dual with *suff.* 7, 104, 2, *b*).

6. כְּבוֹד *glory*: הַקְּבוֹד (135) *the glory*; מִקְּבוֹד—קְבוֹד (with *prep.* בְּ, 102, 2, and *art.* 135, *Rem. 2*, 119, 3, *b*, 102, 2, *b*), *according to the glory*.—Analyze: מִקְּבוֹד, 2d א, p. 60, *Rem. 1*; וְקְבוֹדֵם; וְקְבוֹדֵם, ד without *Dagh. lene*, 121, 2, *a*; וְקְבוֹדֵם.

7. מִיָּצֵק, *from thy pitcher*: מִן, יָצֵק (Parad. VIII), מִ—, 191, 1, *table*.—Analyze: מִן; יָצֵק; יָצֵק; יָצֵק; יָצֵק (מִ, 195, 1, — *unchangeable by position*, 125, 3); יָצֵק (מִ, 127, 1, *end*); יָצֵק; מִיָּצֵק (מִ, 135, 2, *A*; *comp.* 122, 1); מִיָּצֵק (מִ, 102, 1, *b*; *suff.* 191, 2, *table*); וְיָצֵק; וְיָצֵק, *suff.* 191, 1, *table*; שְׁ, *Shureq defective* 19, 9, *b*, shortened from שׁ 127, *Rem. 1*; *sharpened, ibid.*; וְיָצֵק, *suff.* 191, 2, *table*, 18, 5, *end*; מִ—, — *lengthened in an open syll.* (127, 2, *a*), *Dagh. forte* being omitted in מִ 122, 5, *a*; וְיָצֵק (בְּ, 135, *Rem. 2* and No. 2, B, *a*; וְיָצֵק; וְיָצֵק (מִ, 191, 1, *table*).

* A thorough mastery of the exercises in this Section, will save the student much perplexity and trouble in his subsequent reading. The lessons should be committed to each word, and on the elements given in the analysis.—In recitation the Hebrew form should be written on the blackboard, to be analyzed by the student from memory.

189, 2, a); לָבַיִת ; לָבַיִת ; לָבַיִת (2, in pause 129, 4; 1, *Silluq* 115 A, 1, 1; — for — 129, 4, b, 191, 1, table); לָבַיִת (17, 187, 2, with a *masse* noun, *ibid.* No. 4); לָבַיִת (2, defectively written 18, 4; 17, double expression of the plur. 191, 3); לָבַיִת (17, 190, 2, a).

8. לָבַיִת , from thy land: לָבַיִת , 102, 1, b; לָבַיִת , monosyll root לָבַיִת , Parad. VI, a; suff. לָבַיִת .

9. לָבַיִת , in its season: לָבַיִת , לָבַיִת (Parad. VIII), 5.

10. לָבַיִת , in his right hand: לָבַיִת , לָבַיִת (Parad. III), 1; לָבַיִת , a, in No. 5.

11. לָבַיִת , from thy midst: לָבַיִת , לָבַיִת (lit. inward part, Parad. VI, a, suffix form לָבַיִת , p. 170, *Rems.* 2d ¶), לָבַיִת —Write in Heb. in our midst, and in thy (f.) midst, from their midst; my inward parts (light suff. p. 166, Note), and in his inward part, and in their inward part, in my inward part (within me), in your inward parts.

12. לָבַיִת , people: לָבַיִת the people, לָבַיִת art. 135, 2, B, a; לָבַיִת elders of the people; לָבַיִת plur. constr. Parad. V; לָבַיִת and of (the) elders of the people, 1 No. 3.

13. לָבַיִת , on my affliction: לָבַיִת , לָבַיִת (orig. monosyll. root לָבַיִת , Parad. VI, i, p. 171, *Rem.* 6; like לָבַיִת , with suff. לָבַיִת , suff. לָבַיִת —

14. לָבַיִת , and the stones: לָבַיִת plur. ending; לָבַיִת stone, Parad. VI, a; לָבַיִת art. 135, 1; לָבַיִת (18, 2, 2d ¶), לָבַיִת Kal Part. act. (— defectively written 18, 4, 150, *Rem.*); Parad. VII.

15. לָבַיִת , and I have taken thee: לָבַיִת , לָבַיִת Kal Perf. 1 sing. לָבַיִת I have taken; with suff. לָבַיִת (159, and 158 table, and 3, a; tone, 159, 2, 127, 3, a); 1. Give the forms with suff. for I have taken them, thee (f.), him, her, you (m. & f.).

16. לָבַיִת , thou hast taken us: Perf. 2 m. sing. לָבַיִת .

17. לָבַיִת , he took me: לָבַיִת and לָבַיִת , 158, 3, b; for vowel-changes see Sect. V, Rules 1 and 11, 127, 3, a, and 2, a. Give the form with the suffixes her, him, us, them, you (m. & f.).

18. לָבַיִת , according to his ruling: לָבַיִת he ruled; Inf. constr. לָבַיִת (a kind of verbal noun, 145, 1, 132, 1 and 2), to rule, the ruling; with suff. לָבַיִת (— o), 161, 1, p. 171, *Rem.* 4, his ruling; 2, 102, 2.

19. לָבַיִת (17, Inf. constr. לָבַיִת), when he reigned (began to reign), lit. in (or at) his reigning.

20. לָבַיִת , he ate, Inf. constr. לָבַיִת ; לָבַיִת (161, 1), when we ate (or eat), 12. in (at the time of) our eating; לָבַיִת (— o)

when ye eat (in or at your eating); אֲכַלְתֶּם († 61, Rem. 2), † 27
1; with prefix א, אֲכַלְתֶּם († 28, 2), in your eating = when ye eat.

21. וְכַדְבַּר, and when I speak, lit. and in my speaking,
דְּבַר (like קֶשֶׁל), Inf. constr. Piel of דָּבַר; change of א to ד, Sect.
V, Rule vi. Give the forms with other suffixes.

22. לִשְׁכֹּנִי, that I may dwell (there), lit. for (in order to) my
dwelling; שָׁכַן (Inf. constr. of שָׁנָה); שָׁ († 102, 2, † 132, 2).

23. אֲנִי אֶשְׁמַח (— = א, p. 31, 1, a), אֶשְׁמַח († 8, 2, 2d ¶) Parad. VI, c.
—Analyze: אֶשְׁמַח (אֶשְׁמַח); שָׁ, † 22, 4; א (— = א), Methegh, † 16,
2, a. אֶשְׁמַח, שָׁ, † 22, 4, end.

24. אֲנִי אֶשְׁמַח, who, in our humiliation —: שָׁ for אֶשְׁמַח,
† 36, † 19, 3, a, and 2, b; שָׁ; אֶשְׁמַח, Parad. VI, b; suff.

25. וְיִשְׁמַח, † 104, 2, c; see No. 5. — אֶשְׁמַח.

26. וּמִשְׁמַחֲתָם, and of their fat: שָׁ, No. 3; שָׁ, No. 4; מִשְׁמַחֲתָם,
plur. constr. of מִשְׁמַח (Parad. VI, b, † 93, Expt. 6, Rem. 2), com-
bined with the suff. † 91, 2, and defectively written, *ibid.* Rem.
1; שָׁ hardened (irregularly), compare Parad. VI, a, plur. grave
suff., and † 21, 2, a; but softened (שָׁ), in some editions of the
Heb. Bible.

27. וְהִשְׁרָאָם, when they are (were or shall be) created, lit. in
their being created: שָׁ; הִשְׁרָאָם, Niph. Inf. constr. of הִשְׁרָא Parad.
O; with suff. (nominal, † 61, 1), הִשְׁרָאָם, שָׁ, Sect. V, Rule vi.

28. וְהִשְׁרָאָם, when they are (were or shall be), lit. in their be-
ing: שָׁ; הִשְׁרָאָם, Kal Inf. constr. from הִשְׁרָא, a verb Pe guttural
and Lamedh He († 41, Rem.); Parad. D must, therefore, be
consulted for the initial half-syllable, and Parad. P for the final
syllable, and so in all cases, when a verb belongs to more than
one class; with the prefix א, הִשְׁרָאָם † 63, Rem. 5; nominal suff.
† 61, 2.

29. וְהִשְׁרָאָם, and then he slew him: הִשְׁרָאָם, Kal Impf. from
הִשְׁרָא, Parad. D; שָׁ, Fav. consecutive of the Impf. † 49, 1 and 2,
and Rem.; with the suff. הִשְׁרָאָם, the final tone-long א is short-
ened to a half-vowel (Sect. V, Rule vi, p. 16), hence הִשְׁרָאָם, and
then הִשְׁרָאָם, † 28, 3; שָׁ (not שָׁ), † 21, 2, a.

30. וְהִשְׁרָאָם, and unto thee; conj.; prep., originally a noun
(of space) † 101, 1, in the plur. implying extension, † 103, 3 and
† 108, 2, a; hence with a suff. to a plur. noun; see p. 190, 4th
line, and comp. the inflection of Parad. II. It is originally a
noun, in the accusative of place whither, † 118, 1, a; lit. and to
the region of thee = and towards thee, and unto thee.

HEBREW CHRESTOMATHY.



SELECTIONS FOR CHRESTOMATHY.

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NOTES

TO THE

SELECTIONS FOR CHRESTOMATHY.

The student is supposed to be already familiar with the elementary principles taught in Part I. of the grammar, and fully illustrated in the preceding Exercises.

The following Notes are strictly limited to the wants of the learner, and are intended to supply the place of oral instruction, in acquiring the elementary knowledge of the language. The instruction is given, as far as possible, by references to the grammar and lexicon.—References to paradigms of verbs include the §§ quoted at the top of the page; references to paradigms of nouns include the explanations subjoined. An attempt is made to interest the learner in the neglected use of the accents. Of course, the more difficult laws of their combination are reserved for maturer study.—It is recommended to the learner, to mark in the grammar every passage to which his attention is directed in the following Notes.

Hahn's and *Thiele's* editions of the Hebrew Bible are referred to, as being in common use in our schools. The references to the lexicon, are to the *fifth*, improved edition of *Dr. Robinson's* translation of *Gesenius' Hebrew Lexicon*, 1854.

I.

GENERAL ACCOUNT OF THE CREATION.

Genesis, ch. i.—ii. 3.

V. 1. מְרָקָה; 2, 1102, 2; מְרָקָה, 186, *Rev.* 6; position in the sentence, 1145, 1, d.

The little circle on 2 (117) refers to the marginal note, which means *Beth magnum*. See the *clavis notarum manoreticarum* at the end of the Hebrew Bible, where these marginal notes are alphabetically arranged and explained. In this instance, look for מ in *Hahn's* ed. (in *Thiele's*, for מִ), and thence (there referred to).

אֶרֶץ, Parad. O; *sing.* with *plur.* subject, †146, 2; *position* before the subject, †145, 1, *d.* — אֶרֶץ; from אֶרֶץ, Parad. I; *Patach furtive*, †22, 2, *b*; *o* defectively written in the plural †18, 4; *use of the plur.*, †108, 2, *b.* — אֶרֶץ, *sign of the definite accus.*; *orig. form and meaning*, †117, 2, and *Note*. — אֶרֶץ; †88, 1, *Rem.* 2; *article*, †35, 1st ¶, †109, 3d ¶. — אֶרֶץ, *art.* †35, 1; אֶרֶץ (monosyll. root, אֶרֶץ), Parad. VI, *a*, with *Expt* 6, and (for — under א) *Rem.* 1, fifth line. *Sillug* (not *Methegh*), †15, *Rem.* 4, *Note* *. *Soph-pasuk*, †15, A, 1, 1.

This verse is divided by the accents (†15, spec. No. 3), as follows: a double hyphen indicating the connection of words by a conjunctive and a dash the great division in the middle of a verse by *Athnach* (*breathing*): *In-the-beginning, created-God—the-heavens, and-the-earth*. More literally: *In-principio, creavit-Deus—ipsam=caelum, ipsam=terram*. In this manner, every adverbial limitation of time, place, or other circumstance, the action and its subject, and the object of the action, are presented separately, each by itself as a distinct idea. But the Hebrew accent has also a rhetorical use; a pause in utterance being often indicated after the subject (especially if it is the name of the Divine Being), as in this verse, and in each of the three clauses in the next verse. Here, it is a greater pause than usual, as it falls in with the grand division of the verse.

V. 2. אֶרֶץ, Parad. P; *Methegh*, †116, 2, *a.* — אֶרֶץ and אֶרֶץ are prop. of Parad. VI, *c* (the *O* sound), and *i* (viz. with a final vowel-letter); comp. †24, 1, *b*, p. 151, V, 11, and p. 171, *Rem.* 6. Use of the substantive as predicate in place of an adjective, †106, *Rem.* 1, 2d ¶; omission of the copula, †144; the first accent marks the tone-syllable; אֶרֶץ, †104, 2, *d.* — אֶרֶץ (†8, 2, 2d ¶), Parad. VI, *c.* — אֶרֶץ, †101, 1, *a*, †154, 3, *b*; *Maqqeph*, †16, 1. — אֶרֶץ (lex. אֶרֶץ), Parad. IX; *plur.* †87, 5, *Rem.* 2, and †108, 2, *a.* — אֶרֶץ, Parad. I; א softened by the closing vowel-sound of the preceding word, p. 11 of the Exercises. — אֶרֶץ (†22, 2, *b*), Parad. I. — אֶרֶץ, from אֶרֶץ, Parad. D and E, *Piel Part.* (— in a sharpened syll. †22, 1, †64, 3); with *semi-ending*, †80, 2, *b*, and †94, 2, *b*; *syntax*, †134, 2, *c.* — אֶרֶץ, †88, 1, *Rem.* 1; *Qamets in pause*, †29, 4, *a.*

V. 3. אֶרֶץ, Parad. I; אֶרֶץ, †149, 1 and 2, †129, 1; אֶרֶץ for אֶרֶץ (viz. *obscure* — for the clear —, when the syllable loses the accent), comp. †27, 1, with *Rem.* 2, and †68, 1, *extr.*; *sing.* with *plur.* subject, as in ver. 1 (1 and 2); *position*, †145, 1, *a.*

conj. accent *Merka* (§ 15, *table*, 21) connecting the verb with its subject. — וַיְהִי, from וַיְהִי (Parad. P), *Kal Impf. apocopated* (§ 48, 1, 2, and 4; § 75, *Remarks*, 3, c); used as a *Jussive*, § 128, 2, *comp.* § 127, 3, c. — וַיְהִי; the same, with *Vav consecutive*, § 128, 2, d; omission of doubling point in ו, § 120, 3, c, *Rem.*; *Methegh*, § 16, 2, a.

V. 4. וַיְהִי; from וַיְהִי (Parads. D, E, and P), *Kal Impf. apoc.* § 75, *Remarks*, 3, c; *conj.* accent *Darga* (No. 26), connecting verb and subject. — וַיְהִי as in verse 1 (4); orig. vowel shortened before *Maqqeph* (§ 16, 1, and § 27, 1); *comp. table* of vowel-signs, p. 24, 3d class, c. — וַיְהִי, *art.* § 35, 1. — וַיְהִי, Parad. I. Adjectives are inflected like substantives. *Saw, that good* (was it); the *copula* is not usually expressed in Hebrew (§ 144); nor is the *subject*, when it would be a pronoun referring to something just mentioned. — וַיְהִי, from וַיְהִי, *Hiph. Impf. apoc.* (ו shortened to ו, § 48, 4), with *Vav consec.* § 53, *Rem.* 4. — וַיְהִי... וַיְהִי (ו, § 104, 2, b); prop. the *constr. state* of וַיְהִי (Parad. VI, 4), in the *absus.* § 118, 3, with a *division*, or *separation*. *Lit. and made a division, with a separation of the light* (to one side, in time), and with a *separation of the darkness* (to the other); — divided between the light and the darkness. — וַיְהִי, *art.*, *form* § 35, 2, A, a, *syntax* § 109, 3d ¶.

The place of *Athnach* (*breathing*) is properly about the middle of the verse, which it divides into two nearly equal parts (§ 15, A, 1, 2), generally corresponding to a division in the sense: See, e. g. verses 2, 3, 4, 5, 6, 8, 14, 17, 20. When, however, the first member of the verse consists of several minor divisions and the second member is short in comparison, *Athnach* then stands nearer the end, as in verses 7, 9, 11, 12, 15; and vice versa, it is nearer the beginning, when the second member is made longer by embracing several divisions.

V. 5. וַיְהִי has two accents, viz. the *conj.* No. 24, and the *disj.* No. 20. The latter shows its relation to the sentence; the former is added to mark the tone-syllable, which the other, from its position, would not do. — וַיְהִי (וַיְהִי); § 35, 1, and *Rem.* 2, § 102, 2, b. — וַיְהִי, § 96; *sing.*, of Parad. I; *plur.*, of Parad. II. — וַיְהִי; ו, ו, ו, and וַיְהִי. — וַיְהִי (וַיְהִי, Parad. VI, 4); ו, absolute *accusative* ending § 90, 2; ו in *pause*, § 29, 4, a. — וַיְהִי, as in ver. 3. — וַיְהִי and וַיְהִי, Parad. VI, a and c. — וַיְהִי, cardinal for ordinal, lex. 2. Meaning: *And there was evening* (i. e. evening came on, the close of a period of light),

and there was morning (the close of a period of darkness), a first day (comp. †111, 2, a).

The letter *z* marks a section in the Jewish division of the text. See the *Clavis Not. Masoret.*, letter 'z, 3, in *Rahn*, and פִּזְרָה in *Theod.*

V. 6. וַיִּדְּ, as in ver. 3. — וַיִּדְּ (†22, 2, b), of the form No. 5, †84; Parad. III. — וַיִּדְּ; *z*, and constr. state of וַיִּדְּ Parad. VI. g. — וַיִּדְּ, †88, 1, Rem. 2; *z*, †29, 4, a. — וַיִּדְּ; for וַיִּדְּ, then וַיִּדְּ †28, 1, then וַיִּדְּ †24, 1, a; *Jussive*, †128, 2, and let it be. — וַיִּדְּ, from וַיִּדְּ *Hiph. Part.*, Parad. B; let it be dividing = let it divide. — וַיִּדְּ; *z* for *z*, †102, 2, c, *z*. — וַיִּדְּ, with a separation of waters towards waters, i. e. so that each body of water should be opposite to the other, facing towards it. — See another explanation in the lex., וַיִּדְּ, 1, mid.

V. 7. (1) from וַיִּדְּ, *Pe guttural*, and *Lamedh He* (see Parad. D for initial, and Parad. P for final syll.), *Kal Impf. apoc.* with *Vav consec.*, †75, Remarks, 3, d. — וַיִּדְּ, as in ver. 4. — וַיִּדְּ; art., form †35, 1, syntax †109, 3d ¶; the accent (No. 4) is *postpositive* (†15, Rem. 2), and the tone-syllable must be learned where it is marked by another accent (as in the preceding verse), or from the structure of the word (†22, 2, b, and Note). — וַיִּדְּ; *z* part of, constr. state of the noun וַיִּדְּ, †154, 3, c; וַיִּדְּ, space beneath, †101, 1, a; *z* (*z* in full word, †102, 2, c), belonging to, †115, 2; which are of (lit. part of) the under-space belonging to = which are beneath. — וַיִּדְּ; *z* †102, 1, b, *z* †101, 1, a; part of the upper space belonging to = above. — And it became so (a fixed, established thing).

V. 8. וַיִּדְּ; *z*, *z*, †35, 1, and Rem. 2, †102, 2, c. — וַיִּדְּ, †98; a second day, †111, 2, a.

V. 9. וַיִּדְּ; וַיִּדְּ, Parad. P (comp. †72, Remarks, 10), *Niph. Impf.*; for the *Imp. 3 pers.* †127, 3, c; *reflexive*, †51, 2, a. — וַיִּדְּ, †103, 3, †154, 3, d. — וַיִּדְּ, of the form No. 14, †84 (comp. †85, IV, 14), Parad. III. — וַיִּדְּ; וַיִּדְּ (*Pe guttural*, *Ayin guttural*, and *Lamedh He*, Parad. D, E, P); *Niph. Impf.* for the *Imp. 3 pers.*; *passive*, †51, 2, d; the full instead of the shortened form, †127, 3, b, extr. — וַיִּדְּ; art., and *sum.* of the adj. וַיִּדְּ (†84, 6), like ἡ ἐξῆς.

V. 10. וַיִּדְּ; וַיִּדְּ, of the form No. 14, †84 (comp. †85, V, 14), place of collecting, see the verb, ver. 8 (3); *constr. state* Parad. IX. — וַיִּדְּ, Parad. VIII, Expt. 8, 1.

V. 11. אֶרֶץ, Parad. O, *Hiph. Impf. apoc.* †128, 2. — אֶרֶץ, Parad. VI, *b*, *Expl.* 6, *Remarks*, 2. — אֶרֶץ, *Hiph. Part.*, *syntax* †128, 1, *Rem.* 1. — אֶרֶץ, Parad. VI, *a*, †22, 2, *a*. — אֶרֶץ, Parad. VI, *i*, *syntax* †106, 1. — אֶרֶץ אֶרֶץ (zâ-sép-p^r-rî), †20, 2, *a*; אֶרֶץ (D and V), *Kal Part.* — אֶרֶץ. — אֶרֶץ, †103, 2, *a*; אֶרֶץ... אֶרֶץ in which, †123, 1. — Above the earth (aloft over), in reference to its towering trunk.

V. 12. (1), from אֶרֶץ, †76, 2, *d* (*Pe Yodh. first class*, †69, and *Lamedh Aleph*; see Parad. K for the initial, and Parad. O for the final syll.); *Hiph. Impf. apoc.* with *Var cons.* †128, 2, *d*. — אֶרֶץ, *table*, †91, 1. — אֶרֶץ, *ver.* 4, (1). — V. 13. (*ult.*), †98.

V. 14. (3), *ver.* 3, (3); *position*, †145, 1, *a*; *number*, †147, *a*. — (1), אֶרֶץ (from אֶרֶץ to shine, †84, 14, *comp.* †85, IV, 14, *place of shining, or of giving light*); *defect. written*, †8, 4; *mass. noun with fem. plur. ending*, †87, 4. — אֶרֶץ, †, *lex.* C. — אֶרֶץ, see *ver.* 5. — אֶרֶץ (אֶרֶץ), *Kal Perf.* 3 *pl.* with *Var cons.* of the *Perf.* †49, 1, and †126, 6, *c*. — אֶרֶץ, †, *lex.* A, 2; אֶרֶץ, with *fem. plur. ending*, *defect. written* (†8, 4), in both syllables. — אֶרֶץ (†84, 14, *comp.* †85, III, 14), Parad. VII; †, †155, *a*, 2d ¶ (*hendiadys*). In the next word (אֶרֶץ, *ver.* 5), † is *explicative* (*ibidem*), and indeed — namely. And let them be for signs of set periods, even for days and years. — אֶרֶץ, *plur.* of אֶרֶץ; see †95, Parad. B, *a*, and compare *lex.*

V. 15. (1), as in *preced. verse*. — For lights; †, *lex.* A, 2. — אֶרֶץ, †, and *Hiph. Inf. constr.* of אֶרֶץ, Parad. M.

V. 16. (1), as in *ver.* 7, (1). — אֶרֶץ, †97, 1, and *table*; *constr. state, prop. twin of*, *comp.* †91, 3, *Rem.* 2. — The two lights; *art.*, see †111, 1. — אֶרֶץ (Parad. III), *lit. the great ones*, an expression of the *superlative*, †119, 2; *position*, †112, 1. — The greater light, — and the lesser light; †119, 1, 4th ¶. — For the ruling of the day; אֶרֶץ, *constr. state* of אֶרֶץ (†95, Parad. B, and *Expl.* 1, 3d ¶), *fem.* of the form Nu. 14, †84 (*comp.* †94, 2, *a*). — (*ult.*) Parad. II, *accus.* after אֶרֶץ.

V. 17. (1), אֶרֶץ, *Pe Nun verb*, Parad. II, *Kal Impf.* (†66, 2), with *Var cons.* — אֶרֶץ, †103, 1, *Rem.* 1; *comp.* †121, 4, *Rem. exte.*

V. 18. (1), γ , δ , ζ , η , θ . — (2), β , γ , δ , ϵ . — (3), γ , δ , ϵ , ζ . — V. 19. (ult.) †98.

V. 20. $\pi\alpha\tau$, †138, 1, *Rem.* 1; comp. lex. $\pi\alpha\tau$, 1. — $\pi\alpha\tau$, lex. 4, and $\pi\alpha\tau$ lex. 3, *living animal* (collect. animals), in apposition with $\pi\alpha\tau$. — $\pi\alpha\tau$; $\pi\alpha\tau$, Parad. M, *Piel Impf.* †55, *Remarks*, 2). — $\pi\alpha\tau$, ver. 2; $\pi\alpha$, lex. 3, *b*. — V. 21. $\pi\alpha\tau$, of the form No. 7, †84. — $\pi\alpha\tau$ (lex. $\pi\alpha\tau$, 3), *art.* †111, 2, *a*. — $\pi\alpha$ ($\pi\alpha$, Parad. VIII), followed by the *art.* †111, 3d π . — *Disj. accent Pesiq.* table, No. 20. — $\pi\alpha\tau$; *art.* †109, 2d π , 2; *Kol Part.* with *fem.* ending, 194, 2, *b*. — $\pi\alpha\tau$, accus. with which the waters creep, or swarm; comp. references on ver. 20. — $\pi\alpha\tau$, Parad. IV; *syntax* †106, 1, *fowl of wing* — winged fowl.

V. 22. (1), Parad. E, *Piel Impf.* with *Vav consecutive*; with *retracted tone* †29, 3, *a*, and *shortened final vowel* †27, 1; comp. †64, *Rem.* 2, *b*. — (2), see ver. 17. — $\pi\alpha\tau$ (π , $\alpha\tau$, Parad. I), †23, 2; a sort of *Gerund* (*dicendo*, †45, 3), in *saying* — *saying*. — $\pi\alpha$ (and foll. word), Parad. P. Observe the *paranomasia*, in the three verbs connected by π . $\pi\alpha\tau$; π , α , τ , Parad. VIII. — $\pi\alpha\tau$ ($\pi\alpha\tau$, Parad. P), †75, *Remarks*, 3, *a*; comp. †26, 3, *a*; *Jussive*.

V. 24. (3), comp. ver. 12, (1); here, it is the *Jussive*. — $\pi\alpha\tau$ ($\pi\alpha\tau$, Parad. A); orig. *fem.* form $\pi\alpha\tau$ (†80, 2) with the obsolete *constr.* ending π , †90, 3, *b*, and *Rem.*

V. 26. (3), †108, 2, *b*. — (5), π , $\alpha\tau$, Parad. VI, *a*, π . — (6), $\pi\alpha\tau$, Parad. I; †84, 16. — $\pi\alpha\tau$; $\pi\alpha\tau$, Parad. P. — $\pi\alpha\tau$; π , $\alpha\tau$, †95, Parad. B, *a*; π *soft*, †21, 2, *a*. — V. 27. $\pi\alpha\tau$, see ver. 17, (2). — $\pi\alpha\tau$, Parad. IV.

V. 28. (1), ver. 22. — $\pi\alpha\tau$, †102, 2, *c*, β , and †103, 2, *a*, (table). — $\pi\alpha\tau$; $\pi\alpha\tau$, *Kol Imp.* 2 *plur.* $\pi\alpha\tau$, with *suff.* π (table †58; *it, fem.* for *neut.*, comp. †80, 1); π for π defectively written, †9, 9, *b*, and †8, 4, *Rem.* *a*.

V. 29. $\pi\alpha\tau$, †66, *Rem.* 3. — $\pi\alpha\tau$, comp. ver. 28, (5). — $\pi\alpha\tau$; $\pi\alpha\tau$, *Kol Part.* Parad. P. — $\pi\alpha\tau$, comp. on ver. 11. — $\pi\alpha\tau$ (see ver. 11), †29, 4, *a*. — (ult.) π , lex. A, 2, *mid.*; $\pi\alpha\tau$ (= δ), *fem.* of $\pi\alpha\tau$ (194, 1. *Exx.* Parad. VI), †95, Parad. C, *c*, *Expt.* 2.

V. 30. רוּחַ חַיִּים *breath of life*; lex. רוּחַ , 1, and חַיִּים , 3. — כָּל־צֶמַח , governed by רוּחַ , ver. 29, (4). — כָּל־יֶחֱזָק , *syntax* §106, 1, *Rem.* 1; *every green herb* (lit. *all greenness of herbs*), viz. of all kinds, §111, 3d ¶. — V. 31. וַיֵּשְׁבוּ , §100, 2, *b.* — (*ult.*), §111, 2, *a.*

CH. II. V. 1. (1); תָּמַל (Parad. P), intrans. *to be complete*; Piél, causative, *to make complete* (§52, 2, *b.*); Puál, passive of Piél (§39, 4, *table*, §52, 1), *to be made complete, to be finished*; here, *Puál Impf.* with *Vav consec.*, ... *thus were finished*. — (*ult.*), Parad. IV (final vowel affected in some of its forms by the quiescence of ס).

V. 2. (1), *Piél Impf.* (תָּמַל) *apoc.*, §75, 5, and *Remarks*, 10. — (5), from תָּמַל־אֶרֶץ ; for inflection, comp. §95, *Expt.* 1, 3d ¶.

The proper form of the noun is תָּמַל־אֶרֶץ (*form* of the form No. 14, §83), Parad. II, *c.*, in §55. But the sound of ס is lost to the ear, and its vowel is consequently heard in connection with ב , which it unites in a syllable with itself, §23, 2. The short, closed syllable before it, losing the support of its final consonant, becomes a half-syllable; comp. Sect. V, *Rule vi.* — *On the seventh day.* The meaning is: that the beginning of the seventh day closed the work of the preceding days, which continued through the sixth, and closed on (i. e. with the beginning of) the seventh. It might appear superfluous to remark this, so obviously consonant with the simplicity of the style; had not inattention to the writer's manner led to a change of the text (*seventh to sixth*, in the Sept. &c.), lest the sanctity of the Sabbath should seem to have been violated by its Author.

(*Utl.*), בְּ , וַיַּעַשׂ , a kind of gerundial form, §45, 3. — וַיַּעַשׂ . . . וַיַּעַשׂ *created in making*, i. e. made by creation; the first verb qualifying the second, §142, 4, *Rem.* 1.

II.

MORE PARTICULAR ACCOUNT OF THE CREATION OF THE FIRST HUMAN PAIR, AND OF THE CIRCUMSTANCES IN WHICH THEY WERE PLACED.

Genesis, ch. II. 4-22.

The first three verses of this chapter belong to the general account of creation given in ch. I. and should have been included in it.

V. 4. (1), §34, *table*; *plur.* to correspond with the noun. — 2), of the form No. 27, §84, comp. §85, III, 27; lex. 2. — (5),

ז, 8777, *Niph. Inf. constr.* with suff. זֶה, †45, 1; shortening of the final, *prosodially long vowel*, Sect. V, Rule vi; in *their being created* — when they were created (†132, Nos. 2 and 3). The circle on ז (†17) refers to the note in the margin (*He parvum*). — Lit. *in the day of Jehovah God's making earth and heaven*. The *Inf.* has here its *subject* in the genitive; this follows first, and then its *object* in the accusative; see †133, Nos. 2 and 3.

V. 5. 22 is followed by a verb with a *negation* (contained in 2277); *any plant of the field was not yet in the earth* — there was yet no plant of the field in the earth. See †152, 1, 2d ¶. *Plant of the field* — field-plant, viz. wild plants; lex. 2777, 1, *extr.* — 2777, Parad. IX. — 2277 (*not yet*, lex. 2), with the *Impf.* †127, 4, *a*, and Note 1. — 22777 (*Hiph. Perf.*); *position*, †145, 1, *d.* — 722, lex. 2, and Note at the end. — 22777 *for sowing*, †145, 3. — (*ult.*), †95, Parad. B, *c*.

V. 6. The *Impf.* 22777 (2277, Parads. D and P), expresses the *continued ascent* of vapors, from time to time (†127, 4, *b*); on the contrary, the *watering* of the ground (as a single act, completed at once), is expressed by the *Perfect tense*, . . . *and it watered*, &c. The *Vav* is here a simple conjunction.

V. 7. (1), from 2277 of the *second class* of verbs *Pe Yodh*, Parad. I, see †69, 2d ¶; lex. (both under one root) No. 2. The *proper tone* of the word (on the *penultimate*, †29, 3, *a*), is not marked here by the written accent (the *conj.* little *Telisha*, No. 28); see †15, *Remarks*, 2. *Final syll.* as in ver. 3, (1). — 22777, *art.* †109, 2. — 2277, *of dust*, accus. of material, †139, 2, 2d ¶. — 2277, from 2277, Parad. H. — 22777; ז, 722 (contr. of 222, †19, 2, *a*, and 2d ¶, †93, *Expl.* 8, 2), *Dual* with *suff.* †91, 2; *into his nostrils*, lex. 222 (11). — 22777; here in the orig. *sem. form* (†80, 2, 2d ¶) for the *constr. state* (†59, 2, *b*); Parad. A, p. 175, the first syllable being *unchangeable* by *position*, †25, 3, and Note. — 2277, Parad. VIII, †93, *Expl.* 8, 1; *plur.* †108, 2, *a*; *breath of life* — life-breath. — (*ult.*), see lex. 227, 4, and 2277, 3.

V. 8. (1), 2277, Parads. H and F. — 2277, Parad. VIII, *Expl.* 8, 1. — 2277, 72, †154, 3, *c*; lit. *part of the east*, on the east, viz. of the writer and the readers whom he had in view. —

וַיֵּשֶׁב; וַיֵּשֶׁב and וַיֵּשֶׁב, *Kal Impf.* †73, 2, *mid.* — Observe the division of the verse, and the correct accentuation of each word, by the accents.

V. 9. (1), *Hiph. Impf. apoc.* (†65, 1, last ¶), with *Var. cons.* †128, 2, *d.* — וַיֵּשֶׁב, *Niph. Part.*, †134, 1, at the end. — וַיֵּשֶׁב, †84, 14, *Parad. IX.* — וַיֵּשֶׁב, *ibid. Parad. II.* — וַיֵּשֶׁב; *lex.* וַיֵּשֶׁב (*Parad. VIII*), B, *subst. plur.*, †108, 2, *a*; *art.* †111, 1, — וַיֵּשֶׁב, *ver.* 6, (5). — וַיֵּשֶׁב (וַיֵּשֶׁב, *Parad. K and P*), *Kal Inf.* with *fem. ending*, †69, 1, 4th ¶, and 3, *Rem.* 1; used as a *nechal nun* (†83, 1 and 2), †85, III, 10), and as such governing the case of its verb (*here the accus.*), †133, 1, 2d ¶. — (*ult.*), וַיֵּשֶׁב, †104, 2, *d*; וַיֵּשֶׁב, †29, 4, *a*.

V. 10. (1), *Parad. IV.* — (2), וַיֵּשֶׁב, *Kal Part.*, *syntax* †134, 2, *c.* — (4), וַיֵּשֶׁב, *Parad. P, Hiph. Inf.* with וַיֵּשֶׁב; *comp.* †53, 3, *Rem.* 7. — וַיֵּשֶׁב; וַיֵּשֶׁב, וַיֵּשֶׁב, †150, 1, and 2d ¶. — וַיֵּשֶׁב, *Niph. Impf.* This is analogous to the case given in †127, 4, *a*, thenceforth having the same influence on the use of the tense, whether referring to *space* or *time*. — וַיֵּשֶׁב, †126, 6, *a.* — (*ult.*), *lex.* וַיֵּשֶׁב (1), *prop.* וַיֵּשֶׁב, *Parad. VI, c*; hence, *plur.* וַיֵּשֶׁב, *Expl.* 6, *Rem.* 3, 2d ¶, and then וַיֵּשֶׁב †23, 2, of *Parad. I.* For the *form* and *gender* of the numeral, see †97, 1.

V. 11. (1), *Parad. VII.* — (2), *ver.* 5, (*ult.*) — (3), †84, 15. — (5), וַיֵּשֶׁב, *Parad. G, Kal Part.* with *art.*; *syntax* †110, 3, *Rem.* That *traverses*, *lex.* 2. — All the land of Havilah; *art.* with the *gen.* †111, 1; וַיֵּשֶׁב followed by the *art.* †111, 3d ¶. — וַיֵּשֶׁב... וַיֵּשֶׁב, †123, 1. — (*ult.*), *art.* †109, *Rem.* *b*.

V. 12. (1), וַיֵּשֶׁב, †10, 2, *Rem.* *b*. — וַיֵּשֶׁב, †32, *Remarks*, No. 6, 2d ¶, and No. 8; *art.* †111, 2. — וַיֵּשֶׁב, *proper place of adj.* as *predicate*, †145, 1, *b*. — (*ult.*), *art.* †111, 1, †109, 3, *Rem.* *b*. — V. 13. (4), *comp. ver.* 11, (3). — (*ult.*), see *art.* וַיֵּשֶׁב (by Dr. Robinson) in the *lex.* — V. 14. וַיֵּשֶׁב, †95, *Parad. A*, first syll. unchangeable by *position*, †25, 3; *accus. of place*, †118, 1, *b*. — (*last clause*), *order of words*, †145, 2.

V. 15. (1), †66, *Rem.* 2. — וַיֵּשֶׁב; וַיֵּשֶׁב, *Parad. M, Hiph. Impf.* (וַיֵּשֶׁב), †72, *Remarks*, 9; long *i* retained with *suff.*, †69, *Rem.* 5; *furtive Pattach* falls away, †22, 2, *b*, 3d ¶; *defect. writen*; with *Var. consec.* and *suff.* — (*penult. & ult.*), *Kal Inf.* וַיֵּשֶׁב (*Parad. D*), and וַיֵּשֶׁב, with *suff.* †61, 1, and *prefix* וַיֵּשֶׁב; *softened*, †21, 2, *Ere.* *a*.

V. 16. (1), *אָנְךָ* (Parad. P, and †72, *Remarks*, 10), *Piel Impf. apoc.* (†76, *Remarks*, 10), with *Vav consec.*, * without *Daghes*. †20, 3, *b*. — (6), ver. 22, (4). — (*ult. & penult.*), Parad. I; use of *Inf. absol.* †131, 3, *a*; of *Impf.* †127, 3, *d*; thou mayest with eating eat — thou mayest freely eat.

V. 17. (1), *יָ, יָ, יָ*. — For full words, comp. ver. 9: — *אָנְךָ* (with final *a*), used *passively*, †128, 2, *b*; but comp. †68, 7, *extr.* — *אָנְךָ*, †103, 2, and *table*, *c*, 3d pers. *m.* — *אָנְךָ* (*khol*, †27, 1; *Sect. V, Rule rv*), *Kal Impf.* with *suff.*, †61, 1, *Rem.* 2; in the day of thy eating thereof. — (*ult. & penult.*), *Kal Impf.* and *Inf. absol.* of *אָנְךָ*, Parad. M; ye shall with dying die = shall surely die (as in ver. 16).

V. 18. *אָנְךָ*, †132, 1; its subject, †133, 2. — *אָנְךָ*, *אָנְךָ*, noun of Parad. VIII, with *suff.*, and *יָ*, †154, 3, *c*, 2d ¶; in his separation = alone, †100, 2, *a*. — *אָנְךָ*, †20, 2, *a*. — *אָנְךָ*, Parad. VI, *b*. — (*ult.*), 2, *אָנְךָ* (lex. B, 1), *h*.

V. 19. (1), see ver. 7, (1); here, *defect.* written. — *אָנְךָ*; *אָנְךָ* (Parada. M & O, †76, 2, *f*), *Hiph. Impf. apoc.*; he caused to come = he brought. — *אָנְךָ* (*אָנְךָ*), for seeing = in order to see, †45, 3. — *אָנְךָ*, pronounced as one word, *mily-yik-ra-lô'*, with the full accent on the final syllable. The *emphonic Daghes*, and the *Maqqeph*, are designed to preserve such delicacies of vernacular enunciation. (*אָנְךָ*), †37, 1, *a*, comp. †27, 1. — For all which (whatever) the man should call to it, the living being, that (should be) its name; expressing the purpose of God, in bringing them to him. Should call, †127, 3, *d*; call to, †140, *b*, = to name, comp. I, 5; *אָנְךָ* in apposition with * (in *אָנְךָ*).

V. 20. (3), Parad. VII; *pl. ending*, †87, 4. — *אָנְךָ*, †137, 3.

V. 21. (1), *אָנְךָ*, *Hiph. Impf.* — (4), *fem.* of form No. 27, †84; Parad. A, p. 175. — *אָנְךָ*, Parad. K; *Impf. A*, and initial *Yodh* retained, †69, 1, bottom of p. 123; *Qamets* in pause, †29, 4, *a*. — *אָנְךָ*, ver. 15, (1). — *אָנְךָ*, Parad. IV, *Expl.* 4, 2d ¶, and *Rem.*; double indication of the plur., †91, 3. — (*ult.*), *אָנְךָ*, ver. 7, (9); with *verbal suff.* (*accus.*), †103, 1, *Rem.* 3.

V. 22. (1), *אָנְךָ*, †75, *Remarks*, 3, *a*. — *אָנְךָ*; *יָ*, lex. A, 2; †96, *אָנְךָ*. — *אָנְךָ* (ver. 19), *Hiph. Impf.*, full form with

suff. (160, *Rem.* 5); verbal *suff.* 158, *table*, with union-cowel *a*, No. 3, *b*, taking the *tone*, 159, 2; hence the shortening of *pre-tonic* Qamets; 82 *defect.* written.

V. 23. (3), 134. — (4), 122, *Parad.* VI, *d.* lex. 3, *a*; *ort.* 109, 2d ¶. — 122, *Parad.* VI, *a*. — 122, *Parad.* IV. * 122 (Niph. Impf.); *music.* with *fem.* subject. 147, *a*; *to this one, shall be called woman* — *this shall be named woman*. — 122, 196, 122, — (*penult.*), 122, *Punt.*; 122, with *Chatoph* Qametz, 110, 2, *Rem.* 3d ¶; (in *Theile's* ed., erroneously, 122, with *Dagh.*). — (*ult.*), with *euphonic* *Dagh.*, 120, 2, *a*.

V. 24. (1 & 2), lex. 12, near the end. — (3), 122 (Parad. D), 127, 1. — 122, 196, 122 (122 with *suff.*, 191, 1, *table*, *Rem.* *a*). — 122; 122, *Parad.* VIII. — 122 (a verb middle *A* & *B*, 143, 1, with *Impf.* *A*, 147, *Rem.* 2); 122, 6, *a*. — 122 196, 122, 196, *Expl.* 3, *Rem.* — (*penult.*), ver. 23, (7); 122, lex. *A*, 2.

V. 25. (2), 197, *Rem.* 2, at the end. — (3), lex. 122, *Parad.* VIII; 1 shortened to 1, 127, *Remarks*, 1; the *asterisk* (147) refers to the marginal note, "*Daghesh after Shureq*" for 1 in a *sharpened* syllable (126, 6), see 127, *Remarks*, 1. — (*ult.*), 122, *Parad.* M (mid. *O*), 172, *Remarks*, 1; unusual, *reflexive* conj. *Hithpoel* (passive, *Hithpoeal*), 155, 2, and 172, 7; *tone* shifted to the *penultimate* half-syllable, for a better *cadence*, 129, 4, *b*, the original — restored and lengthened in *pause* (*ibidem*). *Impf.* used of past time, in the expression of what is *continued* from time to time, or is *habitual*, 127, 4, *b*; place of 82, 145, 1.

III.

TEMPTATION AND FALL OF MAN.

Genesis, ch. iii.

V. 1. (1), 122, *Parad.* IV. *Copula expressed*, 144, 2d ¶. — (3), *Parad.* III. *Comp. Mat.* 5, 16. — (4), 122, 1119, 1. — 122; *position*, 145, 1, *a*. — 122; lex. 122 (1), and (near the end) 122, 1; *altered* interrogatively (163, 1), *is it added that* — *is it even so, that*; implying, *is there so grievous a prohibition laid upon you*. — 82 with *Impf.* expressing *absolute prohibition*; 127, 3, v. comp. 162, 1, and 2d ¶. — 122, 1113,

3d ¶: *ye shall not eat of any tree* — *ye shall eat of no tree* (§ 152, l. 2d ¶). The answer (in var. 2), corresponds to the question in this form.

V. 2. (5), see i. 11, (10). — (ult.), ii. 16 (ult.). — V. 3. (4), l. 6, (5). — לֹא־יֵאָכַל , ii. 17. — לֹא־יֵאָכַל (52); with *prep.* § 140. — לֹא , lex. לֹא (II), 1; § 152, 1, at the end. — (ult.), ii. 17 (ult.); with *original plur. ending* (§ 44, 1, at the end, and *Rem.* 4, at the end, and *spec.* § 47, *Rem.* 4), which takes the *tone* (§ 172, 6), and shortens *prætonic Qamets* (*Remarks*, 4, 2d ¶). — (last clause), place of לֹא , § 131, 3, *Rem.* 1, at the end. It is here prefixed to the phrase in ii. 17, as *negating* that assertion.

V. 5. (1), *for*, lex. B, 2, a, mid.; § 155, e, 3d ¶, c. — (2), וּבְיוֹמֵי , *Parad. D, Kal Part.*; *syntax* § 134, 2, a, § 146, 2, § 145, 1, a. — וּבְיוֹמֵי that, lex. B, 1; § 155, e, 3d ¶, b. — *In the day of your eating* (§ 61, 1, *Rem.* 2; comp. on ii. 17) = *in the day that ye eat.* — וּבְיוֹמֵי ; וּבְיוֹמֵי , *Niph. Perf.*, with *Var consec.* § 126, 6, a, and *Rem.* 1; וּבְיוֹמֵי then, before the *apodosis*, § 155, 1, a, 3d ¶. 1st. then are opened, *for*, will be opened. Order of words, § 145, 1, a. — וּבְיוֹמֵי (§ 172, *Parad.* VI, h), *Dual with suff.* § 91, 2). — וּבְיוֹמֵי (comp. i. 6, (7)), § 163, *Remarks*, 6 (§ 28, 1). — (full word), וּבְיוֹמֵי , § 123, 2. — וּבְיוֹמֵי , § 135, 2.

V. 6. (1), וּבְיוֹמֵי , § 175, *Remarks*, 3, b. — וּבְיוֹמֵי , of the form No. 14, § 184; *Parad.* II. — וּבְיוֹמֵי (§ 185, V, 27); *Parad.* A, of p. 175. — וּבְיוֹמֵי , § 121, 2, following word, וּבְיוֹמֵי *for* וּבְיוֹמֵי , § 102, 2, b. — וּבְיוֹמֵי (*Parad.* D), *Niph. Part.*; *hard combination*, § 63, 2, 2d ¶; *syntax* § 134, 1, *desirable, or pleasant.* — וּבְיוֹמֵי (*Hiph. Inf.* with 7); lex. Hiph. 1 (or 3, as some translate). And (— *for*) *pleasant was the tree to look upon*, is the remark of the narrator; and *desirable the tree to make (one) wise*, would be a continuation of the reflections ascribed to the woman. — וּבְיוֹמֵי , § 166, *Rem.* 2; (following word), *Parad.* VI, i. — וּבְיוֹמֵי ; וּבְיוֹמֵי , *Parad.* II, § 166, 2, a. — וּבְיוֹמֵי , with herself (§ 124, 1, b), to share with her. — (ult.), shortened *Impf.* with *Var consec.*, § 123, 2, d; comp. § 29, 4, e, 3d ¶.

V. 7. (1), *Parad.* F, *Niph. Impf.*, plur. 3. fem. — (6), וּבְיוֹמֵי , *Parad.* VIII; *long-long* וּבְיוֹמֵי shortened to וּבְיוֹמֵי , § 127, *table*, and No. 1, at the end. — וּבְיוֹמֵי , וּבְיוֹמֵי , *Kal Impf.* — וּבְיוֹמֵי ; וּבְיוֹמֵי , *Parad.* IX, the leaf, collectively *for leaves.* — וּבְיוֹמֵי , fem. of the

Sim לָמַד , No. 13, 184; Parad. A, p. 175. — (*penult.*), 1124, 1, *b*. — (*ult.*), לָמַדְתָּ ; *fem.* of the form לָמַדְתְּ , No. 13, 184; Parad. A, p. 175.

V. 8. לָמַדְתָּ , *Hithp.* 154, *c*. — לָמַדְתָּ ; לָמַדְתָּ , 1154, 3, *e*, 2d ¶; לָמַדְתָּ , lex. 1, *c*. *At the breeze of the day* — at evening. — לָמַדְתָּ , *Hithp.* 154, 3, *a*; agreeing with the nearest subject, 1148, 2, *mid.* — לָמַדְתָּ , lex. לָמַדְתָּ (1-2), F. — (*penult.*), collect. *trees*.

V. 9. (*ult.*), *where art thou?* lex. לָמַדְתָּ , 1; 1150, 5, and 1154, 1, 4th ¶ (treated as a noun of Parad. VIII); with *verbal suff.* לָמַדְתָּ , [p. 107, *Rem.* 1], 1100, 5.

V. 10. (3), emphatic position, 1145, 1, *c*. — לָמַדְתָּ ; לָמַדְתָּ , 149, 2, *a*; לָמַדְתָּ , Parad. K & O, 176, 2, *d*; *Kal Impf.* 169, 1, bottom of the page. — *Naked (am) I*; omission of *copula*, 1144, 1121, 1. — (*ult.*), Parad. D & O, *Niph. Impf.* (*reflexive*, 151, 2, *a*), with *Vav consec.*

V. 11. (2), 137, 1. — (3), לָמַדְתָּ , Parad. H, *Hiph.* — לָמַדְתָּ ; לָמַדְתָּ , 1154, 2. — לָמַדְתָּ , *as to which*. — לָמַדְתָּ , 1152, 1, last ¶ but one. — לָמַדְתָּ , tone-long *ô* shortened (127, 1) in a closed syll. when the tone is removed by *Maggeph*, 116, 1. — (*ult.*), לָמַדְתָּ , — lengthened in *pause*, 129, 4, *a*.

V. 12. לָמַדְתָּ , 166, *Rem.* 3, and 144, *Rem.* 4, 4th line. — לָמַדְתָּ , 1103, *Rem.* 2. — לָמַדְתָּ (ii. 12); *emphatic*, 1137, 3, *Rem.* 2. — לָמַדְתָּ , *euphonic Dagh*. — (*ult.*), Parad. I, *Kal Impf.*, 1st *pers.* (radical לָמַד dropped, 168, 2), with *Vav consec.*

V. 13. *What is this thou hast done?* expression of surprise and displeasure. *Why hast thou done this* (1126, 1, lex. לָמַדְתָּ , 3), is less pertinent, and less suited to the order of the words. — (*penult.*), לָמַדְתָּ (Parad. H & O, 176, 2, *a*), *Hiph. Perf.* with *suff.* 156, 3, *b*; *tone*, 159, 2.

V. 14. לָמַדְתָּ , *euph. Dagh*. — לָמַדְתָּ , *Kal Part. pass.*, Parad. G. — לָמַדְתָּ , 1119, 1. — לָמַדְתָּ ; לָמַדְתָּ (form No. 3, 184), Parad. III. — לָמַדְתָּ ; from לָמַדְתָּ (169, *Rem.* 8), *Kal Impf.* — לָמַדְתָּ , Parad. IV; comp. Mic. vii. 17, 14. lxx. 25. — (*penult.*), 196, 2. — (*ult.*), see ii. 9, (13).

V. 15. (1), *fem.* of form No. 13, 184 (לָמַדְתְּ , contr. לָמַדְתְּ), Parad. A. — (2), לָמַדְתְּ (*Ayin Yodh* verb, Parad. N, 173, 1), *Kal*

Impf. 1st pers. — יִצַּח... בֵּין between; see the origin of this usage, i. 4. — יִשְׁפַּע; שָׁפַע, Parad. M, *Kal Impf.* with suff. (prætonic vowel shortened, Sect. V, Rule 11); second accus. (on the head), †139, last ¶. — (penult.), with strengthened suff. (demonstrative Nun), †58, 4. — (ult.), Parad. IV, *Expl.* 4, 2d ¶. — For the letter ש in the open space, see the *Clariv.* ש, 3, b, in *Theile*, and ש, -3, 3, in *Hahn*.

V. 16. הִרְבָּה (רָבָה, Parad. P and D), *Hiph. Inf. absol.*; see †75, *Remarks*, 14, where by the *pleonastic Inf.* is meant (more properly speaking) its *intensive use* in †131, 3; *I will with multiplying multiply* — *I will greatly multiply*. — הִרְבִּיץ, of the form No. 15, †83; Parad. III. — הִרְבִּיץ (comp. †83, 15); Parad. I. — *Thy pain and thy conception* (*heudiadys*, †155, 1, a, 2d ¶) = *thy pains of conception*, i. e. consequent upon it. — הִרְבִּיץ, Parad. VI, a; lex. 3. — הִרְבִּיץ; הִרְבִּיץ, Parad. K, †69, 1. — הִרְבִּיץ, †96, 10. — הִרְבִּיץ (†85, IV, 27), Parad. A; *desire* (or, *resort*), indicating dependence. — (penult.), הִרְבִּיץ, *skāl*, without the tone, †16, 1, †27, 1. — (ult.), †103, 2, *table*, a; 2, †140.

V. 17. הִרְבִּיץ, *fem.* (see *masc.* in ver. 14), †94, I, III; *position*, †145, 1, b. — הִרְבִּיץ ב (ב for ב, †29, 4, b, *extr.*), see lex. הִרְבִּיץ, A, 2. Another solution: הִרְבִּיץ the act of *passing* or of *being passed* (from one to another); with ב *præfix* (lex. 2, B, 3), הִרְבִּיץ for the *exchange of* = in exchange for; then, more generally, *on account of*. — הִרְבִּיץ; suff. †58, 4; *prosodially* long vowel shortened, Sect. V, Rule vi; 2, comp. p. 34, at the top, b.

V. 18. הִרְבִּיץ, a *Pilpel* form, †85, II, at the end. — הִרְבִּיץ (in pause), †103, 2, *table*, a), 2, m; *dative* of the one affected.

V. 19. (1), הִרְבִּיץ, Parad. A; of the form No. 10, †85, III. (See lex.; *First* (concordance), of the form No. 2, †85, IV; but partially retracted in his *hebr. u. chald. Handwörterbuch*.) — (2), see ii. 7, [10]. — (3), with retracted tone (as shown by the accent), †29, 3, b. — הִרְבִּיץ, p. 170, last ¶. — הִרְבִּיץ, Parad. M: †132, 1. — הִרְבִּיץ; see lex. הִרְבִּיץ (1), A, (*whence thou wast taken*, †123, 1); but the signif. *for* (lex. B, 2, a, mid.) is equally pertinent. — V. 20. (ult.), lex. A, 1.

V. 21. (1), see i. 7, (1). — הִרְבִּיץ (*kath*); lex. הִרְבִּיץ, nearly as Parad. D, b; see the forms in the lex. The plur. *cunat*

takes in the first syllable a shortening of the radical vowel sound; comp. § 61, 1. — (ult.), עָבַד , *Hiph. Impf.* with *Vae consec.*, and *suff.* עָבַדְתָּ § 58, 1, *table*.

V. 22. (4), lex. יָדַע (II). — יָדַע , ver. 3, (*penult.*) — יָדַע ; יָדַע , Parad. G, *Kat Perf.* with *Vae consec.*, as also the two preceding verbs. — (ult.), Parad. H.

Behold, the man is become as one of us, to know good and evil; as one of us in respect to this. To know for himself, is the meaning; to decide for himself, what is good and what is evil, and to make his own choice irrespective of his Creator's will. In this respect, man had become as God to himself, his own will being now his supreme law.

V. 23. (1), יָדַעְתִּי , *Piel Impf.*, with *Vae consec.* and *suff.*; prop. יָדַעְתִּי (§ 65, 1, c), *tone-long* vowel shortened before *suff.*, *Sect. V, Rule vi*; on the contrary, *Kat Impf.* יָדַעְתִּי (short עָ), with *suff.* יָדַעְתִּי , *Rule i*; עָ , therefore, analogous to the case in § 129, 2, *Rem. a*. — (ult.), see ii. 10; with the sign of relation, § 123, 1.

V. 24. (1), Parad. E, *Piel*; עָ , § 22, 1, and 5, a. — עָ , at the east of (or simply, before); lex. עָ , 2 *init.*; lit. *part of the east* — on the east; עָ of, § 115, 2. — עָ , Parad. I. — עָ , § 106, *Rem. i*; the glittering sword, art. § 111, 1. The use of the article here, and with the preceding noun, shows that these terms represented well known and familiar conceptions. — עָ , to turn; *Hithp. Part.* (with *fem. ending*, § 94, 2, b), reflexive, § 54, 3; art. § 109, 2d ¶, 2. — *Way to the tree*, § 114, 2, near the end.

IV.

DEATH OF ABEL: IMMEDIATE DESCENDANTS OF CAIN.

Genesis, ch. iv.

V. 1. עָבַד ; עָבַד , § 75, 3, d. — עָבַד , iii. 16, (9). — עָבַד , Parad. P. — עָבַד , lex. 1. — עָבַד , *prep.*, with, lex. עָבַד (II), 2.

V. 2. (1), עָבַד , Parad. K, *Hiph. Impf. apoc.*; § 78, *table*, with the following *Inf.* as its complement, § 142, 2. — (2), עָבַד , § 69, 1, *Inf.*; with עָ , § 162, 2, *Rem. c, cc.* — עָבַד , § 96, —

רָצָה, Parad. IX, *constr. state of Kal Part.* Parad. P; *syntax* †135, 2. — רָצָה, †108, 1. — V 3. רָצָה; lex. רָצָה, 4, c, and רָצָה (†85, II, 2, Parad. VIII), 2. — *Days* — *some days*, †124, Rem. 5. — (*penult.*), Parad. A. — (*ult.*), †102, last ¶. — In this sentence, one qualifying circumstance (of time) is placed *before* the verb, and another (of material) *after* it; compare †145, 1.

V. 4. רָצָה: רָצָה; †154, 3, c, lex. 1, b. — *And of their fat*; רָצָה for רָצָה, *suff. to a plur. noun defectively written*, †91, 2, Rem. 1. The *suff.* refers to רָצָה; and the noun is plural, because the fat of more than one is meant, as in Levit. ix. 19. It has been rendered *fallings of them*, i. e. of the flock (רָצָה), but improperly. — רָצָה, *Kal Impf.*

V. 5. רָצָה, lex. רָצָה, 1, b; †75, Remarks, 3, d; *syntax* †137, 2. — (*penult.*), רָצָה. — (*ult.*), i. 2, (7); *hardened*, though preceded by a vowel-sound, being separated from it in pronunciation (†21, 1, and Sect. III, p. 11).

Observe the prevalence of the *physical*, in the ideas and imagery of these early records: here, e. g. the *burning flesh* of the countenance in anger; the *downcast look* of sullen discontent, in contrast (ver. 7) with an *elevated cheerful aspect*.

V. 6. רָצָה, †102, 2, d. — (*ult.*), *softened* by the preceding vowel-sound, †21, 1, at the end.

V. 7. (1), *nonne? is there not?* רָצָה, iii. II, (8). — (3), רָצָה, Parad. L, *Hiph. Impf.*; *syntax* †127, 2. — (4), רָצָה (†76, 2, a), *Kal Inf.*, for רָצָה (comp. †74, Rem. 3, and †94, Rem. 1); *a lifting up*, viz. of the countenance, lex. 1, c. — רָצָה (רָצָה, רָצָה); *at the door* (viz. of the tent) *is sin, crouching down*, i. e. lying in wait. Or better, perhaps: *at the door is sin, a lurker*, i. e. a lurking beast of prey. In the former case, the Part. (*masc.*) is construed *ad sensum* with a *fem. noun* (†146, 1st ¶); in the latter, it is used substantively, in apposition with it (†147, Rem. 2; lex. רָצָה, a. — רָצָה (accents, i. 2, (3)), †103, 3; (foll. word), Parad. A; *masc. suff. construed ad sensum*, or with the Part. taken as a noun. *But thou* (†137, 3, Rem. 2) *shalt rule over him*. This is said, either imperatively (†127, 3, c), — *do thou rule over him* (that he may not over thee), or as a promise of victory, should the warning be heeded.

This is the most simple, grammatical construction of the words. And that could be defended, on more general grounds; but they would be out of place here.

V. 8. (1 & 2), and Cain said (it), = told (it); omission of the object, †121, 6, Rem. 2. — (7), Sect. VI, No. 27. — עָנָן; †72, Remarks, 4. — עָנָן, lex. עָנָן (III), A, 3. — (ult.), and slew him; Sect. VI, No. 29.

V. 9. עָנָן, iii. 9, (ult.); here, in the constr. stats, the where of thy brother? = where is thy brother? — עָנָן, †126, 3. — (ult.), †29, 4, c.

V. 10. עָנָן, †37, 1, c. — עָנָן (Parad. II); see lex. plur. 1. — V. 11. עָנָן, †143. — עָנָן; †96, עָנָן. — עָנָן; עָנָן (see ii. 15, (1), Kal Inf., with עָנָן, †102, 2, c, a. — (ult.); a new penultimate syllable for the sake of the cadence, †29, 4, b.

V. 12. עָנָן, lex. 4. — (6), comp. var. 2, (1). — עָנָן; עָנָן, †66, 1, and Rem. 3. — עָנָן; עָנָן, Parad. I, lex. 1, c. — עָנָן and עָנָן, Kal Parts. of עָנָן (lex. 2), and עָנָן (lex. 2), comp. i. 2, (3 & 4).

V. 13. (penult.), עָנָן, †8, 2, 3d ע. — (ult.), עָנָן (†119, 1), עָנָן, Kal Inf. (full form, †66, Rem. 1), of עָנָן, lex. 2, b; *my sin is greater than can be forgiven* = too great to be forgiven. But עָנָן may be understood as in lex. c, and עָנָן as in lex. 4, (Engl. version, *my punishment is greater than I can bear*); which accords better with the spirit of Cain, and with what follows.

V. 14. (2), 3, comp. iii. 24, (1). — (3), see on i. 17, (2). — עָנָן, †106, 2d ע. — עָנָן, i. 7. — עָנָן, †126, 6; tone, †49, 3, Rem. 6. — עָנָן, comp. †126, Rem. 2. — (penult.), Kal Part., Parad. VII; †135, 2. — (ult.), comp. Section VI, No. 29.

V. 15. (4), lex. עָנָן (1), with Preps., c. — עָנָן, †97, 3, Rem. 1. — עָנָן; עָנָן, Haph. Impf. (†53, 3, Rem. 9), shall be punished; or (impersonally, †137, 2), it shall be avenged, the preceding Part. construed absolutely, †145, 2, Rem. — עָנָן, see on ii. 8, (7). — עָנָן, see on iii. 11. — עָנָן; עָנָן, Pe Nun, and Lamedh He (trace the peculiarities of each class, in Parad. II and P); Hiph. Inf. For its subject and object, see †133, 3, and Rem. — (ult.), ver. 14 (penult.).

V. 16. (1), see on i. 12; *Kal Impf.* (*feeble form*, †69, 1) — (3), lex. רָעַע, * *with Preps.*, E¹. — (*penult.*), *on the east of* = eastward of, †118, 1, b.

V. 17. (5), ver. 1, (6). — רָעַע, *Parad. P, Kal Part.*; with רָעַע, as a periphrasis for the *finite verb*, †134, 2, c, 2d ¶; comp. i. 6, (7 & 8). — (*penult.*), †96, 12.

V. 18. (1), *Niph. Impf.* †69, 2; *passive*, †51, 2, d; with the *accus. of the object*, †143, 1, a.

V. 19. רָעַע, *Gram.*, p. 179, Note *. — רָעַע, †96, רָעַע. — (*penult.*), *fem. ordinal*, †98.

V. 20. רָעַע, †96, רָעַע; here, *ancestor*, the first who followed this mode of life. — (*last clause*), lex. רָעַע, 3, mid.; see also †138, 3, c. *The dweller in the tent*, sing. used collectively.

V. 22. רָעַע, see on ii. 12, (3). רָעַע, †96. רָעַע, †139, 2, 2d ¶.

V. 23. רָעַע, †46, *Rem.* 3. — רָעַע, †38, 2, c, and †53, 2, 3d ¶; radical 2 expressed by doubling that of the *sufformative*, †20, 1, a. — רָעַע, *Parad. C, b.* — רָעַע; רָעַע, †; *suffix used objectively*, †121, 5; *for my wound*, i. e. a wound inflicted on me. — (*ult.*), *my*, as before.

V. 24. (2), see on ver. 15. — *Should Cain be avenged*, †127, 5. — (*penult.*), †97, 3. The *order*, usual in the earlier writers (*ibidem*), is reversed in order to give *seventy* the emphatic position.

The oldest specimen of the *poetical form* of composition. It is the language of one glorying in an act of revenge; and boasting that the sevenfold vengeance, promised to Cain, should be light compared with what he would inflict. It seems to have been preserved as an expression of the spirit of the time.

V. 25. רָעַע, †100, 2, b. — רָעַע, see on iii. 15, (2). — רָעַע, relative pronoun, giving a relative sense to the following *suff.* (†123, 1); see lex. רָעַע (I), A, mid. But if we take this clause as the explanation of the narrator, the signif. *for* is appropriate.

V. 26. (*first clause*), †121, 3, *extr.* — רָעַע, *Parad. G, Hophal*, impersonally (†137, 2), *it was begun*, *captum est*, — *men began*. This case is distinguished, by the nature of the act, from the one in †127, 3, 2. — רָעַע, lex. רָעַע (I), 2, g, 1.

It is not intended to make any further allusion, except in special cases, to the numerous points already explained by reference to the grammar; and the student should, therefore, carefully review them all before he proceeds. This will be an easy task, if the passages referred to have been marked in the grammar, as recommended.

V.

ACCOUNT OF THE FLOOD.

(Genesis, chs. vi. vii. viii.)

Ch. vi. resumes the account of the two lines of descent from Adam, through *Cain* (ch. iv), and through *Seth* (ch. v), and describes the effect of their union by intermarriages, in the universal corruption of the human race.

V. 1. (3), see iv. 26, (11). — אֱלֹהִים; אֱלֹהִים, *Kal Inf.*; 4142, 2. — אֲנֹכִי, 196, 12.

V. 2. (1), *that*; 1129, 2, Note *. — *Sons of God*; his worshippers, lex. 12, 9, c (not *angels*, letter a; an opinion based on a false theory of the passage). The descendants of *Seth* are meant; among whom, as a people, the worship of the true God had thus far been maintained. — *Daughters of man*, is the appropriate designation for the females of the other race, who were not worshippers of the true God. — בָּנֵי אָדָם; lex. בָּנֵי, 1, a, *ac*; observe the prevalence of the *scriptio defectiva*, throughout these earliest specimens of Hebrew writing. — אֲשֶׁר, ii. 15, (1); אֲשֶׁר, 120, 3, b. — *Of all whom they chose*, probably indicates the abuse of the marriage relation, by the introduction of *polygamy*, among the descendants of *Seth*; which is the most natural, though not the necessary, meaning of the words.

V. 3. וְנָתַן (comp. 172, *Remarks*, 2, and 4), from נָתַן or נָתַן — נָתַן, 173, 2. See lex. נָתַן, 2, and letter a. Here it means, to act the part of a judge, or magistrate, in *reproving* and *punishing*. — וְנָתַן, lex. 4, the last two offices there ascribed to it. — וְנָתַן, for *their transgressing*; 2, lex. B, 5, b.; וְנָתַן (lex. 2), Paral. G, *Kal Inf.* 167, *Remarks*, 3; *suff.* וְנָתַן. Compare John xvi. 8, and 2 Peter ii. 5. The meaning is: this course of probationary and punitive discipline shall not continue on without end. — וְנָתַן; his *frailty* and *mortality* are meant; comp. lex.

2 and 3. — קצ"ב , †126, 1. — *A hundred and twenty years*, this period shall still be allowed him, for repentance and reformation; comp. 1 Peter iii. 20.

V. 4. (1), see lex. בְּעָזְרִי , at the end; the literal meaning is given in the ancient Gr. version of *Aquila* (*οἱ ἐπιεικτορες*), and the sense in that of *Symmachus* (*οἱ βαιοὶ*), as there quoted. *Men of violence*, the article denoting a known and dreaded class; comp. also †109, 2. — בְּעָזְרִי , †122, 1. — וְאַחֲרָיו and also, lex. 2 (not 3). — *After* (it was) *so that* = *after that*; see lex. וְאַחֲרָיו , *Plur.*, 4, and בְּעָזְרִי , B, 1. — וְאַחֲרָיו , †76, 6; comp. on ii. 19. *Then they bore to them* = bore them sons, the verb used absolutely; וְאַחֲרָיו before the *apodosis*, †155, a, 3d ¶. — וְאַחֲרָיו , †122, 1, 2d ¶; (*ult.*), †111, 1. — *The mighty men*, — *the men of name* = *men of renown* (lex. וְאַחֲרָיו , 2, a, mid.); the predicate here requires the art., as a particular and well known class of men are designated.

V. 7. *From*—to, lex. מִן , 3, α.

V. 8. (*penult.*), וְאַחֲרָיו , Parad. VI, h.

Here begins one of the greater sections in the Jewish division of the text, marked by the triple וְאַחֲרָיו (see *Claris Not. Manoret.*, letter ו , 3, in *Maḥan*, and וְאַחֲרָיו in *Theile*), and followed by the number two (2 וְאַחֲרָיו), being the second in order; the third begins with the twelfth chapter.

V. 9. (2), comp. on ii. 4, (2). — (6), *adj.*, as an *epithet*, placed *after* the *subt.* (†112, 1, and *Rem.* 1); (7), as *predicate*, is placed first in the clause; *perfect was he*. — וְאַחֲרָיו , lex. וְאַחֲרָיו (II), 2. — וְאַחֲרָיו , *Hithp.* 2. — V. 10. (3), †97, 1, †120, 1, b.

V. 11. (3), lex. וְאַחֲרָיו , “*with preps.*,” D, 1, b, 2d ¶, b. — (*ult.*), the second *accus.* after the *Pass.* of a verb governing two (†143, 1, †139, 2). — V. 12. (6), for the new, *penultimate* syllable, see †29, 4, b; comp. ii. 25, (*ult.*). — וְאַחֲרָיו ; וְאַחֲרָיו , Parad. VI, a.

V. 13. וְאַחֲרָיו , ver. 4, (10). — *Before me*; see ver. 14, (3), — here as in b, let ¶, at the end. — *Is full of*, with the *accus.*, †138, 3, b. — וְאַחֲרָיו , lex. F, 2. — וְאַחֲרָיו , †98, 5. — *About to destroy*, †134, 1.

V. 14. (4), וְאַחֲרָיו , †108, 4, *Rem.* 1, and lex. 2, *Plur.* — וְאַחֲרָיו ; for the construction, see וְאַחֲרָיו , 2, a, *exte.* (†139, 2); but also †118, 3, *with cells shalt thou make the ark*. — וְאַחֲרָיו ; lex. וְאַחֲרָיו , 7. — (*penult.*), וְאַחֲרָיו , 2, c. — (*ult.*), †109, 3, *Rem.* b.

V. 15. שָׁלֹשׁ , †118, 3; *three hundreds, by the cubit*; i. e. with the cubit as the unit of measure. — אֶלְכָבֶיט (אֶלְכָבֶיט).

V. 16. (1, 5, & 6), see lex. אֶלְכָבֶיט . — (6), ii. 2, (1); †58, 4. — אֶלְכָבֶיט ; lex. אֶלְכָבֶיט (II), 4. — אֶלְכָבֶיט (אֶלְכָבֶיט , †93, *Expl.* 8, last ¶, †27, *Rem.* 3). — $\text{וְהָיָה$ and the two foll. words; †86, 5, †93, *Expl.* 8, 3, *syntax* †118, 3; with *lower, second, and third (stories) shalt thou make it* (or, with a different construction, †139, 2).

V. 17. (1), †145, 2, contrasted with ver. 21, (1). — (2), אֶלְכָבֶיט , †100, 5, †75, *Remarks*, 19, †20, 3, *b*; lex. 2d ¶, mid. — אֶלְכָבֶיט , the *adverbial accus.*, †118, 3, at the end. — אֶלְכָבֶיט ; see on 1.7 and 9. — (*ult.*), †72, *Remarks*, 10.

V. 18. (1); *tone*, †49, 3; *comp.* †126, 6, *Rem.* 1. — אֶלְכָבֶיט , †103, 1, *Rem.* 1.

V. 19. (2); *art.* with אֶלְכָבֶיט , *comp.* †35, 2, A, a. The *asterisk* refers to the marginal note ('the *He* with *Qamets*'); *Clavis*, letter א , 1 and 2. — אֶלְכָבֶיט followed by *art.* †111, 3d ¶. *And of all the living of all flesh, two of all shalt thou bring.* — אֶלְכָבֶיט ; אֶלְכָבֶיט , *Parad.* P; אֶלְכָבֶיט , †45, 3.

V. 20. (1); אֶלְכָבֶיט , †102, 1, *Rem.* 6; אֶלְכָבֶיט , †35, 2, B, a. — V. 21. (1), contrasted with ver. 17, (1). — (2), †66, *Rem.* 2. — אֶלְכָבֶיט , †127, 3, d. — *And collect*, †126, 6, c. — (*ult.*); אֶלְכָבֶיט , lex. A, 2. — V. 22. *And Noah did (it)*; †121, 6, *Rem.* 2. — (*second clause*); arrangement of words, †145, 1, a, at the end.

CH. VII. V. 1. *Three*, †145, 1, c, †121, 3, *Rem.* — *Before me*, lex. D, 1. — V. 2. (3), *adj.* with *art.* †111, 2. — *Seven, seven* (= *by sevens*), distributively (†120, 5) for seven of each. — *A male and its mate*, lex. אֶלְכָבֶיט , 1. — *Which not clean (is) it* = *which is not clean*, †121, 2.

V. 4. *For unto days yet seven* (that being the limit of time, at which the act should take place) = *in seven days*; *comp.* lex. אֶלְכָבֶיט , B, 2, c. — אֶלְכָבֶיט (in the *sing.*), †120, 2. — אֶלְכָבֶיט ; *art.* †35, 1, at the end. — אֶלְכָבֶיט , †154, 2. — V. 5. (*penult.*), with *suff.* אֶלְכָבֶיט , †75, *Rem.* 19.

V. 6. אֶלְכָבֶיט , †106, 2, c. — אֶלְכָבֶיט ; the object numbered is conceived as the *accountant* (†120, 1, b), *six hundreds by the year* (†118, 3), viz. as the unit of measure. — *And the flood was*

(= when the flood came); *waters upon the earth*, מַיִם being in apposition with אֶרֶץ.

V. 7, (1), § 148, 2. — *From before* (with the idea of *fleeing* or *escaping* implied); lex. מִלְּפָנֶיךָ, F, 1.

V. 8. מִלְּפָנֶיךָ gives a relative sense to the following *suff. pron.*, § 123, 1. — מִלְּפָנֶיךָ, § 100, 5. — V. 9. (1 & 2), § 120, 5. — V. 10. מִלְּפָנֶיךָ (197, 1), *to the seven of days* (= a week), viz. the one named in ver. 4; hence the art., § 120, 4, *Rem.* 1; for לְ, comp. on ver. 4, (2). Observe the *septimal* division of time, throughout this account of the flood. — מִלְּפָנֶיךָ; לְ, § 155, a, 3d ¶.

V. 11. *In the year of six hundred years*, i. e. in the year that completed that number of years; but comp. § 120, 4. — *Of the life of Noah*; לְ, § 115, 2, b. — מִלְּפָנֶיךָ; לְ, § 115, 2, c.

V. 12. (2), the heavy rain just before referred to, by the opening of the windows of heaven; hence the art. § 109, 3d ¶.

V. 13. (1), § 124, *Rem.* 3, mid. — V. 14. (*ult.*), *of every wing* (§ 106, 1), i. e. of every species. — V. 15. *In which was the breath of life*; lex. מִלְּפָנֶיךָ, 1, b.

V. 16. (1), § 109, 2d ¶, § 145, 2, *a male and a female, of all flesh, came they*. — (*ult.*), lex. 2; mid.

V. 17. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (§ 176, 2, a), מ without *Dagh*. § 120, 3, b. — מִלְּפָנֶיךָ; מִלְּפָנֶיךָ (lex. 1), *Kal Impf. apoc.* with tone retracted by *Var consec.*, § 172, *Remarks*, 4, mid.

V. 19. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ, *Pual Impf.* — מִלְּפָנֶיךָ (מִלְּפָנֶיךָ, *Parad.* VIII); art. § 35, 2, B, a. — V. 21. מִלְּפָנֶיךָ; lex. מִלְּפָנֶיךָ, 2, c.

V. 22. מִלְּפָנֶיךָ gives a relative sense (§ 123, 1) to the *suff.* in מִלְּפָנֶיךָ (see on ii. 7); מִלְּפָנֶיךָ, lex. 2; *in whose nostrils was the breath of the spirit of life*, i. e. the breath that sustains the spirit of life, the vital principle. — (*penult.*), מִלְּפָנֶיךָ, § 1102, 2, b; art. § 35, 2, B, b. — (*ult.*), § 172, *Remarks*, 1.

V. 23. (1), מִלְּפָנֶיךָ, *Niph. Impf. apoc.*, § 175, *Remarks*, 8; *syn tax* § 143, 1, a. — V. 24. (*penult.*), § 120, 1, *Rem.*

CH. VIII. V. 1. (*penult.*); מִלְּפָנֶיךָ, *Parad.* G, *Kal Impf.* — V. 3. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3.

V. 4. (1), מִלְּפָנֶיךָ, *Kal Impf. apoc.*, § 172, *Remarks*, 4, at the end. — V. 5. מִלְּפָנֶיךָ; מִלְּפָנֶיךָ, § 131, 3, *Rem.* 3; here in the *accus.* used

adverbially (see No. 2 of that †), and with the *subst. verb* expressing state or condition, — *were continually decreasing*.

V. 6. *The window*; art., as in Engl. and other languages. — V. 7. *The raven*, with the art. as the name of a class or species. — *Went forth*, with *going forth* and *with returning* (†131, 3, b), i. e. continued to go out from the ark and to return to it, till the drying up of the waters. — יָבֹשָׁה (יָבֹשָׁה), †69, *Rem.* 1, at the end.

V. 8. *The dove*; art. as in *ver. 7*. — יָבֹשָׁה; יָבֹשָׁה, *Kal Perf.*, lex. 2. — V. 9. יָבֹשָׁה; with *suff.* יָבֹשָׁה, *Sect. V*, *Rule vi*.

V. 10. (1), from יָבֹשָׁה and יָבֹשָׁה (†173, 2, mid.), *Parad. N*, *Kal Impf. apoc.*, with retracted tone; for signif. see lex. No. 6. — יָבֹשָׁה, see †78, יָבֹשָׁה. — V. 11. (4), יָבֹשָׁה, †154, 3, e, 2d ¶; lex. B, 2. — יָבֹשָׁה, see †96, יָבֹשָׁה; all the forms are given in the lex.

V. 12. (1), from יָבֹשָׁה; *Niph. Impf.* (with tone retracted); see †69, *Rem.* 5. — V. 13. בְּרֵאשִׁית, on the first (†98), viz. month. — יָבֹשָׁה; יָבֹשָׁה, *Hiph. Impf. apoc.*, †72, *Remarks*, III, N. B.

V. 17. יָבֹשָׁה, *Hiph. Imp.*; the points belong to the marginal reading (†17), comp. †70, 2; the pointing of the text would be יָבֹשָׁה. — יָבֹשָׁה, *Kal Perf.* with the force of the *Imp.*, †126, 6, e; and let them swarm in the earth, i. e. scatter abroad and occupy it. — And let them be fruitful, and let them multiply on the earth; יָבֹשָׁה and יָבֹשָׁה, in *Kal Perf.* with *Imper. sense*, as before; tone (of the second word), †49, 3.

V. 20. (1), יָבֹשָׁה, †175, *Remarks*, 3, a. — (3), *Parad.* VII, *Expt.* 7, a. — (4), †102, last ¶. — יָבֹשָׁה; יָבֹשָׁה, *Hiph. Impf. apoc.* — יָבֹשָׁה; lex. יָבֹשָׁה, 2.

V. 21. (1), יָבֹשָׁה, *Hiph. Impf. apoc.*, †72, *Remarks*, III, N. B. — יָבֹשָׁה, noun of *Parad.* 1; art., †111, 1; the sweet fragrance, namely of the sacrifice just mentioned. — יָבֹשָׁה (*script. defect.*, †8, 4, *Rem.* b); see *ver.* 10. — יָבֹשָׁה, *Piel Inf.*; comp. †67, 1, at the end. — יָבֹשָׁה; comp. on III, 17. — יָבֹשָׁה († = יָבֹשָׁה, p. 29, 9, b), †108, 2, a. — יָבֹשָׁה (יָבֹשָׁה, *Parads.* H & P); †142, 2.

V. 22. (1), lex. יָבֹשָׁה, 3; yet all the days of the earth (*accus. of time how long*, †118, 2, b), i. e. so long as they continue. — The succeeding words are grouped thus, by the accents (*day*

and night distinguished from the seasons by a greater pause) — seed-time, and harvest, and cold and heat, and summer and winter, — and day and night, — shall not cease. — פָּנֵי, lex. a.

— פָּנֵי (old accus. form used as nominative), p. 144, Note*, 3.

— פָּנֵי, lex. 2.

VI.

JOTHAM'S PARABLE.

Judges, ch. ix. 1-21.

V. 1. (1). Fav. consec. †129, 2. — פָּנֵי (lex. פָּנֵי, 3); accus. local, †190, 2, a (lex., erroneously, פָּנֵי; comp. Rödiger, Theb., p. 1408). — פָּנֵי, †96, פָּנֵי; kindred, lex. 2. — And to all the family of his mother's ancestral house, i. e. to which it belonged; see lex. פָּנֵי, 11, and פָּנֵי, 3.

V. 2. אֵל, p. 192, Note, a, †130, 2d ¶. — פָּנֵי, lex. 3. — פָּנֵי, פָּנֵי, †100, 4, Rem. 2 (Dagh. omitted, †20, 3, 5); אֵל — אֵל, utrum — an, †153, 2. Comp. †133, 2, at the end. — And remember, †126, 5, c. — (ult.), †29, 4, b, at the end.

V. 3. פָּנֵי (†103, 3), lex. פָּנֵי, 2, c. — פָּנֵי; פָּנֵי (†76, 2, b), Kal Impf. apoc.; final vowel lengthened, †20, 3, a; see lex. 3, at the end. — V. 4. (1), פָּנֵי. — Seventy, &c., †120, 4, Rem. 2. — House = temple; lex. 4. — פָּנֵי, lex. 5, a.

V. 5. פָּנֵי (to Ophra) accus. local, †190, 2, a. — פָּנֵי (in pause; see †96, פָּנֵי); construed as an adjective, †97, 1. — פָּנֵי, Niph. Impf. — The youngest, †119, 2. — (ult.), Niph. Perf., reflexive, †51, 2, a.

V. 6. (1), Niph. Impf. — פָּנֵי, lex. b. — Made A. king, here with פָּנֵי, pleonastically; lex. פָּנֵי, Hiph. mid. — אֵל, by, lex. 2. The oak, &c., lex. פָּנֵי. — V. 7. (1), פָּנֵי; †137, 3, b. — אֵל, lex. 1, c. — That God may hearken; †1, †155, i. e. †128, 1, c. — V. 8. (1), †131, 3, a. — (penult.), is pointed for the marginal reading; see †46, Rem. 2, and †48, 5. The form in the text is not noted in the grammar; see p. 50, on v. 8.

V. 9. Do I leave — can I be persuaded to leave; פָּנֵי (lex. 2, b), Kal Perf. with interrog. אֵל (†100, 4, Rem. 4). The pointing of the verb (אֵל) is irregular. — פָּנֵי; lex. (Piel, 3, c), "which as we both God and men do honour;" rather: I with whom (i. e.

with whose precious fruit, the oil I yield), *they honor God and men*.—the former in oblations, the latter in acts of consecration by anointing, &c. — **וְיִתְּנוּ**, as in § 123, 1, *Rem.* 1, the pron. of the 1st pers. taking a relative sense, = *I with whom*, the nearest expression of it in English. — **וְיִתְּנוּ**, lex. 1, c.

V. 10. **וְיִתְּנוּ** (**וְיִתְּנוּ**), § 69, *Remarks*, 8. — (penult.), § 46, *Rem.* 2. — *My sweetness and my goodly increase* (*hendiadys*, § 155, 1, a, 2d ¶) = the sweetness of my goodly fruit. — V. 13. **וְיִתְּנוּ**, *Piel Part.*, with art. (§ 20, 3, b), § 109, 2d ¶. — V. 14. **וְיִתְּנוּ**, comp. § 47, *Rem.* 1, and letter *b*. — V. 15. *If in good faith ye will anoint me king over you*; Part., § 134, 1. — **וְיִתְּנוּ**, 1. — **וְיִתְּנוּ**, *Parad.* VIII; § 93, *Expl.* 8, last ¶. — **וְיִתְּנוּ**, *Jussive*. — (ult.), art. § 109, 3.

V. 16. (1), *and now* = now then. — *And have made king* = in that ye have made king. — *According to the desert* (**וְיִתְּנוּ**) *of his hands*,—the benefits which his hands have wrought.

V. 17. **וְיִתְּנוּ**... **וְיִתְּנוּ** (§ 123, 1, *Rem.* 1), *ye for whom my father fought, and cast his life from him*; see § 154, 3, b, mid.; lex. **וְיִתְּנוּ**, B, 3, a, and **וְיִתְּנוּ**, *Hiph.* 2d ¶, a. — **וְיִתְּנוּ**; **וְיִתְּנוּ**, *Hiph.* (lex. 3), *Impf. apoc.* — V. 18. *But ye have risen up against, &c.*—*and have slain, &c.* — *Seventy men* (§ 120, 2), including the intended murder of himself.

V. 19. The two preceding verses, 17 and 18, intervene between the apodosis and the conditional clauses (in ver. 16), which are summarily repeated in this verse, and followed by the apodosis. — **וְיִתְּנוּ**, *and if* = if then.

V. 21. (1), **וְיִתְּנוּ**, § 172, *Remarks*, 4, § 128, 2, d. — **וְיִתְּנוּ**, *as-is: local*, § 90, 2, a.

VII.

THE RAISING OF SAMUEL.

1 Samuel, ch. xiv. 1-22.

V. 3. (2), **וְיִתְּנוּ**, verb middle E, § 172, *Remarks*, 1. — *In Ramah*; art. § 109, 3. — *Even his own city*; **וְיִתְּנוּ**, § 155, 1, a, 2d ¶, lex. 1, c. — **וְיִתְּנוּ** (**וְיִתְּנוּ**), *Hiph. Perf.* — **וְיִתְּנוּ**, lex. 2d ¶, 2. — (penult.), **וְיִתְּנוּ**. — V. 4. *And encamped*; lex. **וְיִתְּנוּ**, 2. — (ult.), art., as before.

V. 5. סָרַח ; סָרַח , p. 123, at the bottom. — V. 6. (3), ז †154, 3, a, 2, mid.; †102, last ף . — וַיֵּזֶז , with *suff.* †75, *Remarks*, 19. — ז , lex. 2; at the end.

V. 7. וַיֵּשֶׁב , *constr. state* in place of simple apposition, †110, 3. — וַיֵּזֶז , †106, 2, b, lex. זֶז , 4. — *That I may go*, †128, 1, c. — (*penult.*), lex. זֶז , 2, c. — V. 8. וַיֵּזֶז , *accus. of time when* (†118, 2, a); see p. 44, Note *, 3. — וַיֵּשֶׁב (*marg. note. Vav is superfluous*); the pointing is for וַיֵּשֶׁב (*qô-s'-mî*), with the final *ô* sound partially preserved (p. 34, 2d ף), the corresponding short vowel being supplied before it, as in Parad. E. For the form in the text (final vowel retained), comp. the analogous case in †47, *Rem.* 1, c. — וַיֵּשֶׁב , †123, 2, at the end. — וַיֵּשֶׁב , †68, 2.

V. 9. The second וַיֵּשֶׁב is a relative conj. *that* (lex. B, 1). — וַיֵּשֶׁב , *art.*, †109, 1. — וַיֵּשֶׁב , †134, 2, a. — וַיֵּשֶׁב , lex. A, 1, mid. ז , †155, 2, f, 2d ף . — וַיֵּשֶׁב (וַיֵּשֶׁב), *Kal Impf.*, with *suff.* †75, *Rem.* 19; the *Dagh.* (פ) is *euphonic*, †20, 2, b; *marg. note, the פ dogheshed*. — V. 12. (1), †75, *Remarks*, 3, c. — *For thou art Saul*; וַיֵּשֶׁב , †155, 1, c.

Her terror indicates the actual appearance of the prophet, and unexpectedly to herself. The suggestion (*Thomson in loc.*) that she feigned terror, in order the more effectually to deceive Saul, is an assumption merely, and is contradicted by the whole passage. From the well known relation of the two parties, thus confronted again by a divine power, she inferred the person and rank of her visitor.

V. 13. ז , †127, 3, c. — וַיֵּשֶׁב , lex. B, 5, "a godlike form." Strictly: *I see a god ascending out of the earth* (i. e. a being superhuman, in her view accounted a god). — וַיֵּשֶׁב ; וַיֵּשֶׁב , *Kal Part.* וַיֵּשֶׁב , Parad. IX. — וַיֵּשֶׁב , Parad. VI, f. — וַיֵּשֶׁב , see lex. 2. — וַיֵּשֶׁב ; lex. וַיֵּשֶׁב (II); *with the face earthward*. — (*ult.*), see †75, *Remarks*, 18.

V. 15. וַיֵּשֶׁב ; וַיֵּשֶׁב (lex. 2, c), *Perf.* 3d sing., used impersonally. †137, 2. — וַיֵּשֶׁב ; וַיֵּשֶׁב , †123, 2. — וַיֵּשֶׁב ; see lex. ז , C, וַיֵּשֶׁב (II), 2, at the end. — וַיֵּשֶׁב (וַיֵּשֶׁב), †49, 2, a), *Kal Impf.*, *cohortative form* (with וַיֵּשֶׁב for וַיֵּשֶׁב), †48, 3, *Rem.*; *syntax* †129, 1, c. — וַיֵּשֶׁב ; with *suff.* †61, 1. — V. 16. וַיֵּשֶׁב , with *suff.*, *Sect. V, Rule vi.* *Why then shouldst thou ask me, when Jehovah has turned away from thee, and is become thine enemy?*

V. 17. עָשָׂה , § 52, *Rem.* 1, at the end. — עָשָׂה , with *suff.* (long-vowel shortened, *Sect. V. Rule vi*). In the words, *hath done to him*, David is naturally implied; but some prefer the reading עָשָׂה , for which there is some authority. — V. 18. (1), *because*; see עָשָׂה , 1, c, in the lex. after the article עַל . — *His fierce anger*; the *suff.* belongs to the complex idea, § 121, 6.

V. 20. (1), § 64, 3. — (1 & 3), § 142, 3, a. — עָשָׂה , lex. 1, mid. — *On account of the words of —*; עָשָׂה , lex. 2, f. — V. 22. עָשָׂה , and let me set, § 128, 1, b. — עָשָׂה (joined to an *Imp.*), and let there be — that there may be, § 128, 2, a. — עָשָׂה , that thou mayest go, &c.; that thou mayest have strength to go on thy way. — V. 23. עָשָׂה , lex. 3, b. — עָשָׂה , lex. B.

V. 24. (1); עָשָׂה , denoting *possession*, lex. 3, d, § 115, 2; *the woman had*. — עָשָׂה (עָשָׂה). — (*penult.*); עָשָׂה , *Kal Impf.* (עָשָׂה omitted, § 68, 2, *Rem.*), with *suff.* as accusative of material (§ 139, 2, 2d ¶); *and baked of it unleavened cakes*.

VIII.

NATHAN'S PARABLE.

2 Samuel, ch. xli. 1-14.

V. 1. עָשָׂה , comp. above (VI), on *Judg.* ix. 5. — עָשָׂה , *Kal Part.* of עָשָׂה ; here written *fully*, comp. § 7, 2, end, § 8, 3, and *Rem.*, § 9, 1, 1, and spec. § 23, 3, *Rem.* 1, § 25, 2; marg. note, עָשָׂה is *superfluous*.

V. 2. (1), עָשָׂה ; comp. above (VII), on 1 Sam. xxiii. 24. — (*penult.*), § 75, *Remarks*, 14, and § 131, 2. — V. 3. (2), עָשָׂה , *constr. state*; *nothing of all* = not any thing, nothing. — עָשָׂה , *except*; lex. B, 2 (after the article עַל). — עָשָׂה , *Parad. VIII*; § 93, *Expl.* 8, *Rem.* 4, case 21. — עָשָׂה , § 121, *Rem.* 4. — עָשָׂה (above, VII, ver. 22), *Parad. VIII, Expl.* last ¶. — עָשָׂה , *would go to eat*, § 127, 4, b. Marg. note: *Qamets, with Zeqeph-qaton*.

V. 4. (4), art. with adj. only, § 111, 2, *Rem.* a. — עָשָׂה (עָשָׂה ; § 65, *Rem.* 2, § 102, 2, c, d), § 142, 2, and *Rem.* — עָשָׂה (lex. 2, c), a *gerundial form*, § 45, 3. — עָשָׂה , see lex. עָשָׂה (1), *Kal Part.*

V. 5: בְּ , lex. B, 1, a. — בְּ , § 106, 2, c. — V. 6. *Fairfold* § 97, *Rem.* 1. — בְּ , lex. 2, and § 104, 1, c. — בְּ , lex. 2, A, 2, d, and בְּ , B, 9.

V. 7. *House*; lex. 3. — *Thy master*; for the plur. see § 108, 2, b, end, and lex. *Plur.* — *House of Israel*, &c., as descended from one common parent, and in this sense forming one household or family; comp. lex. 9. — Lit., and if little (if not enough), then would I add (§ 127, 5); the lengthened *Impf.* used emphatically. — בְּ , lex. 1, end; — so, and so.

V. 9. (1), § 99, 3. — V. 11. *And I will take*, &c., § 126, 6, and *Rem.* 1, last clause. — *In secret*; lex. בְּ , 3, end. — V. 13. בְּ ; בְּ , lex. 8.

The circle (*Clavis*, בְּ), refers to the marg. note: space in the midst of the verse; the space indicating an important division of the sense, within the verse.

V. 14. (1 & 2), lex. בְּ , B, 4. — בְּ , *Piel Inf.* with *i*, for the sake of the *paranomasia* (so *Maurer* and *Thenius*); *syntax* § 131, 3, a.

SELECTIONS IN POETRY.

The form of Hebrew poetry, as distinguished from that of prose, is not a proper *metre*, based on the quantity and accentuation of syllables. All the attempts to define and establish the laws of such a versification in Hebrew, have failed. The language has every where indeed, even in its prose, a measured movement (§29, 3, Note), a kind of Iambic rhythm, which is better adapted to poetic expression than the less regular accentuation of our Western languages.

The external characteristics of Hebrew poetry were pointed out by Louch (Lect. on the Sacred Poetry of the Hebrews, and afterwards more fully in the Prelim. Diss. to his Trans. of Isaiah); and his suggestions may still be read with profit by the student, as an introduction to the subject. A more complete view will be found in *Dr. Torrey's elegant translation of Dr. Wetli's Introduction to the Psalms*, Biblical Repository, vol. III. pp. 479-508. The poetic parallelism is well treated by *Rohlfes*, in *Reuck and Gruber's Encyclop.* Sect. III. Th. II. art. *Parallelismus Membrorum*.

1. The chief characteristic of the poetic form in Hebrew, is a measured adjustment, or rhythmical proportion, of the successive members in a sentence, technically called the *parallelism of members*. The corresponding terms are called *parallel terms*. Its most perfect forms have been arranged in the three following classes:

1. THE SYNONYMOUS PARALLELISM: in which the parallel members express the same, or nearly the same, sense in different words. E. g.

- | | |
|--------------|---|
| Ps. ciii. 5. | What is man, that thou art mindful of him,
and the son of man, that thou visitest him? |
| xli. 5. | Thine hand shall find out all thine enemies;
thy right hand shall find out those that hate thee. |

Some variety is given to this otherwise monotonous form,—

1) By inversion, in the second member: e. g.

- | | |
|--------------|---|
| Ps. xlii. 2. | The heavens declare the glory of God,
and the work of his hands sheweth the firmament. |
| xli. 14. | Because he hath set his love upon me, therefore will I deliver him;
I will place him on high, because he hath known my name. |

2) By repeating only a part of the first in the second member: e. g.

- | | |
|--------------|--|
| Ps. ciii. 4. | When I consider the heavens, the work of thy fingers,
the moon and the stars, which thou hast ordained, |
| lxxii. 12. | For he shall deliver the needy, when he crieth,
the poor also, and him that hath no helper. |

There are many similar variations of this form of parallelism, which is by no means, and without such change would weary the ear by its monotony. The above instances will suffice for illustration.

2. THE SYNTHETIC PARALLELISM (or, *Constructive Parallelism*); in which the construction of the sentences is the same, or very similar, but with more or less variation of the sense. E. g.

Ps. xlv. 1-10.	The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true, and righteous altogether.
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This form is varied like the preceding one.

3. THE ANTIPOTHETIC PARALLELISM; in which the correspondence consists in an *opposition* or *contrast* of sentiment and of the terms employed. This form is most frequent in the book of Proverbs. E. g.

Ps. cx. 3.	They are bowed down, and fallen; but we are risen, and stand upright.
Prov. xxvii. 1.	The full soul eateth the honeycomb; but to the hungry soul, every bitter thing is sweet.
xiv. 12.	The simple inherit folly; but the prudent are crowned with knowledge.
ver. 34.	Righteousness exalteth a nation; but sin is a reproach to any people.

The form of parallelism is most perfect, when both members contain the same number of words of about equal length. This is not unfrequent, especially in the book of Job, e. g. vi. 7, 9, 14, 18, 17, 18, 24, 26, 28; ciii. 2, 7, 9, 11, 12, 22; ciii. 7, 4, 8, 9, 12, 14.—But the three forms of parallelism (see below), often exhibit great variety in the length of parallel members.

The above examples consist of *bimemberal* parallelisms, or *distichs*. This form is the most usual one in Job, Proverbs, and many of the Psalms. But in the later books, and still oftener in the prophetic diction, occur *compound* parallelisms, of three, four, and sometimes of still more members. E. g.

Ps. l. 1.	Blessed is the man, that walketh not in the counsel of the wicked, nor standeth in the way of sinners, nor sitteth in the seat of scoffers.
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A compound stanza of four members may contain two simple parallels.

Job. ii. 10.	When I say, My bed shall comfort me, my couch shall ease my complaint; Then thou shalt say, I will dream, and I will dream, and I will dream.
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Or the first member may answer to the third, and the second to the fourth: e. g.

Ps. cix. 11, 12.	For as the heaven is high above the earth, so great is his mercy towards them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us.
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A stanza of five lines is similarly constructed, by inserting an isolated member between two parallelisms: e. g.

- Is. l. 19. Who is among you, that fears Jehovah,
that hearken to the voice of his servants,
who walks in darkness and has no light?
Let him trust in the name of Jehovah,
and stay himself upon his God.

There is sometimes an antithesis of the two parallel members: e. g.

- Is. l. 3. The ox knoweth his owner,
and the ass his master's crib;
but Israel doth not know,
my people do not consider.
For the mountains shall depart,
and the hills be overthrowen;
but my kindness shall not depart from thee,
nor shall my covenant of peace be removed.

An elegant stanza is formed of five lines, when the odd member either closes the stanza after two complete disticha, or is inserted between them: e. g.

- Is. xlv. 20. Who establishes the word of his servant,
and performs the counsel of his messengers:
who saith to Jerusalem, thou shalt be inhabited,
and to the cities of Judah, ye shall be built;
and her desolated places will I restore.
Jerr. xl. 12. The Lord also shall come out of Zion,
(Jer. xl. 12.) and utter his voice from Jerusalem;
and the heavens and the earth shall shake:
but the Lord will be the hope of his people,
and the strength of the sons of Israel.

These are the most regular and perfect forms of parallelism. But there are others, more imperfect, in which there is a less exact correspondence of the sense and grammatical construction, both being often continued from one member to the next, and even from one distich to another: e. g.

- Ps. lxxv. 5, 6. O God, when thou wastest forth before thy people,
when thou didst march through the desert:
The earth shook, yea the heavens dropped, before God,
that stood, before God the God of Israel.

In the prophetic style, especially, the construction is often continued through a series of parallelisms, of which there is a fine example in Hab. ii. 47, 18.

In many passages of the Psalms, and especially in the prophets, the poetical form differs from that of prose, only by the uniform division of the sentence into members of nearly equal length, which have no special correspondences in sense or construction, forming a mere *rhythmical* parallelism; (comp. Ps. xvi. 1-8.) But with these are intermingled the more perfect forms, giving a higher poetical effect to the whole. It is the interchange of these numerous varieties of parallelism, that constitutes the principal charm in the external form of Hebrew poetry.

II. An occasional peculiarity, not essential to the form of Hebrew poetry, is *assonance*, or the recurrence of the same sound in the initial or final syllables of words. It abounds in Hebrew, the structure of the language being favorable to it. E. g.

Gen. ix. 7.

וַיֹּאמֶר נֹחַ יִרְבֹּךְ
וְנִכְרְתָה יִרְבֹּךְ־בָּרְכָה

Gruter (in *Etisch and Gruter's Encyclop.* Sect. I. Th. 6, art. *Assonance*), has attempted an investigation of some of the laws of the initial assonance. But the usage is manifestly arbitrary, and regulated by no fixed laws. As a trait of poetic diction, it is most striking, when the assonance occurs at the beginning or the end of successive lines. Of the former, there are examples in Num. xxi. 14, 15; Ps. cii. 28, 29, ix. 2, 3. Of the final assonance, or *rhyme*, the instances are more numerous; see, e. g. Gen. iv. 23, Num. xxi. 27, 28, Ps. vi. 2, viii. 5, xxi. 4, lxxv. 4, xvi. 4, 5, xxi. 9.

III. Of the poetic diction the chief peculiarities are the following. 1) Poetical words and significations of words, and poetical forms and constructions. See examples in the grammar, p. 10 and p. 194; also, a) the use of וְ for וְאֵל; b) ellipsis, especially of prepositions and the particles of negation in the second member of a parallelism (1st 132, 3, 4th 154, 4), and of other parts of speech. 2) *Paronomasia*, or the union of words similar in sound. It is frequent in Hebrew, especially in proverbial forms; e. g. Gen. I. 2. וַיִּבְרָא; xviii. 37. וְאֵל. But it abounds in the poetic diction; e. g. Nah. ii. 11, בִּזְקָה וְיִבְרָקָה; sometimes with intervening words, either in the same or a parallel member, as Hos. viii. 7, הַשֹּׁמֵר (the stalk) yields no הֶעָרִי (meal); Is. v. 7, he looked לְעֶדְנָה (for equity) and behold הַשֹּׁמֵר (bloodshedding); for הַיָּשָׁר (righteousness) and behold הַשֹּׁמֵר (a cry). 3) Play on words; viz. a) on words similar in sound but differing in signification (Joel i. 15, Micah i. 8); b) on different meanings of the same word (Ezek. vii. 6, Judg. x. 4); c) on the etymological meaning and the sound of proper names. Of the last case, the most remarkable example is Mic. i. 10-15.

IV. Peculiarities of structure, in some poems are the following. 1) The *acrostic*, or alphabetic form. Of these there are twelve: viz. Lam. i-iv, Prov. xxxi. 10-31, Ps. xxi, xxxiv, xxxvii, cxi, and cxli (these two the simplest examples of this form), cxix, cxlv. Lam. ii is a fine example of it, containing twenty-two stanzas of three lines, each line beginning with the initial letter of the stanza.—Ps. cxix is constructed with equal regularity, in twenty-two stanzas of eight parallelisms, the first line in each parallelism beginning with the initial letter of the stanza.—Prov. xxxi. 10-31, is a poem consisting of acrostic stanzas of two lines, the first line of each commencing with the initial letter of the stanza. Lam. iv is a poem of the same form.—Lam. i and ii contain each a poem of acrostic stanzas of three lines, only the first line in each having the initial letter of the stanza. 2) The *gradational* form, where the closing expression in each parallelism is repeated in the following one; e. g. Ps. cxli, Is. xvi. 2-15. 3) The *strophic* form; e. g. Ps. cxvii, where the divisions are made at vs

8, 15, 21, 31; Ps. xlii. and xliii., evidently one psalm as in many Mss., and divided into three nearly equal portions by the refrain in xlii. 6, 12, xliii. 5; Ps. lvii., divided into two equal parts by the refrain in vs. 5, 12; Ps. xxx., divided into four strophes, at vs. 4, 8, 15, 16, 20. Another fine example is found in Is. ix. 8—x. 4. 4) The *choral* form; e. g. Ps. cxxxv; see an analysis of it, in Prof. Stowe's ed. of Lowth's *Lect. on Heb. Poetry*, Note to Lect. xix. Ps. xxiv. is a still more remarkable example; see the arrangement of it in *Herder's Spirit of Heb. Poetry*, vol. ii. p. 234 of the excellent translation by Prof. Marsh.

The parallel members are, in general, correctly indicated by the accents. The division is made in the simple-parallelism, usually by *Athnach* (\neg), sometimes by *Merka-mahpakh* (\neg). In the compound parallelism, they mark the principal division, and the minor ones are made usually by *Zappah-gaton* (\neg) and *Kibbia* (\neg). See, e. g. Joel iv. 16, Is. xlv. 26, l. 10.—The subordination of *Athnach* to *Merka-mahpakh* (§ 15, l. 3, and *Gnomies*, *Israh. Leich.* 7d ed. by De Wette, p. 81), is not so certain.*

* The Book of Psalms has been recently published, from the Leipzig edition, by Rudolf Gervinus, 178 Psalm-strophes, New York; which is recommended to the student as a beautiful and accurate copy of the Psalms, minutely arranged.

IX.

CHARGE TO THE NIGHT-WATCH IN THE TEMPLE, AND THEIR RESPONSE.

Psalms cxxxiv.

V. 1. (2), prop. *ascents* or *ascensions*; also (from a *step*, or *stair*), *gradations*, *degrees*; see lex. מַעְרָא, 4, and remarks below. — מַעְרָא, the common form for awakening and directing attention; here used for incitement and exhortation, lex. 1st ¶, end. — *Bless*, is applied (lex. 1) to every act of religious adoration, in which God is worshipped. The exhortation was specially suited to the occasion, that the service of guarding the sacred edifice, by night, might not become a merely secular one. — *Those who stand*, &c. (art. § 109, 2d ¶, 2), i. e. who have an office and a service there by night; comp. lex. מַעְרָא, 1, γ, and the reference to Dan. i. 4. — (ult.), מַעְרָא, Parad. VI, h, § 87, 4; lit. *in the nights* — during the night, by night.

V. 2. (1), מַעְרָא, see lex. 1, a, "in prayer," &c.; marg. note; other copies, מַעְרָא (i. e. with *Mathegh* on the final syllable). — מַעְרָא, towards the sanctuary; here, for the inner sanctuary, or most holy place (lex. 3, end); accus. of direction, § 118, 1, a.

V. 3. Response of the watch. (1), § 64, Rem. 4. — *Out of Zion*; a common formula for the place consecrated by Jehovah's presence and worship, from which his power went forth to save or to destroy. *Zion* is used with special reference to the part (see lex.) on which the temple stood; and the whole phrase has here the same meaning as "out of his holy hill" (i. e. from his temple) in Ps. lxxiv. 4. — *Maker of*; § 105, 2.

This Psalm belongs to a collection, fifteen in number (Ps. cxxxiv-cxxxix), to each of which is prefixed the title מַעְרָא מַעְרָא. The different interpretations of this title are given in Gesenius' Lexicon. The one proposed by him (and approved by De Wette, Bibl. Repos. vol. iii. p. 477), fails unless it is applicable to every psalm in the collection; for why should any other be reckoned a *psalm of gradations* in that sense, a name founded solely on the structure of the psalm?

There is more probability in the suggestion, Lex. 4, a, β, viz. that this was a collection, made from psalms already in use, of such as were

adapted for the devotions of those who went up to the annual feasts, both while on their way and during their stay at Jerusalem. On this supposition, it is not necessary that every one of the number should have a direct and specific reference to the occasion, as if written expressly for it; it is enough, if the devotional spirit of the psalm is in harmony with it.—They may properly be called *Pilgrim Songs*.

X.

PROFESSION OF HUMILITY.

Psalm cxxi.

V. 1. $\text{לֵךְ} \text{לְפָנַי}$; לְ (*Lamedh auctoris*), †115, 2, a, end. — $\text{מִן} \text{הַמָּוֶת}$, †175, 3d ¶. — $\text{וְעַתָּה} \text{לְפָנַי}$ (lex. I, a. — לְ לְפָנַי (lex. *Pill*, 1), *to go about in* — to concern one's self with. — *In great matters; for, as neut.*, †107, 3, and letter b. — (*penult.*), שָׁמַיְךָ , *Niph. Part.*; lex. *Niph.* 2 — (*ult.*), †103, 2, c; יָדְךָ , †119, 1, and lex. 5, b; *too difficult for me*.

V. 2 (1 & 2); †155, 2, f, 2d ¶. — (3), †172, *Remarks*, 10. — (4); $\text{מִן} \text{הַמָּוֶת}$, *Poll*, †55, 1. — $\text{וְעַתָּה} \text{לְפָנַי}$ (lex. וְעַתָּה , 11, 1), *Kal Part. pass.* *As one weaned* (as a weaned child) *upon its mother*, — or, *with its mother* (lex. וְעַתָּה , 8, d); *as a weaned child is my spirit within me* (letter e).

V. 3. (1), $\text{וְעַתָּה} \text{לְפָנַי}$, *Piel Imp.*; *hope, O Israel!* — יְיָ , indicating the *direction* of hope, to the source of the expected blessing.

XI.

PRECIOUSNESS OF FRATERNAL UNION.

Psalm cxxii.

V. 1. $\text{וְעַתָּה} \text{לְפָנַי}$ (*Kal Inf.*), †133, 2. — וְעַתָּה , makes the following word emphatic (†155, 2, a); *in union*. — V. 2. *As the precious ointment*; see the description and use of this "holy anointing oil," in Ex. xxx. 23-33. The second member should close with וְעַתָּה , as indicated by *Athnach* and required by the sense. — וְעַתָּה ; וְעַתָּה for וְעַתָּה , †36. — וְעַתָּה ; lex. וְעַתָּה , 2, mid. — וְעַתָּה , lex. 2.

V. 3. Second member; $\text{וְעַתָּה} \text{לְפָנַי}$ is here implied from the

preceding member (§154, 4), the pronoun including antecedent and relative (§123, 2); *as that which descends*. — 777, Parad. IV, plur. constr.

XII.

A GENERAL PSALM OF THANKSGIVING.

Psalm cxxvi.

The Psalm consists of three parts; in which God is praised, 1) as the Supreme God and Creator (vs. 1-9), 2) for national blessings (vs. 10-25), 3) for his universal bounty (ver. 25).

V. 1. (1), 777, *Hiph. Imp.* — *For good (is he)*; see on Gen. i. 4. — V. 3. (2); marg. note: & movable (*mobilis*, p. 26, note *), in distinction from 778, §123, 2, at the end. — V. 4. (2), see lex. 877, *Niph. 3.* — 777, see on Gen. ii. 18.

V. 5. (1), *Kal Part. constr.* §155, 1, c, *Rem.* — V. 8. *For dominion over the day*; — (ver. 9) in the plur., referring to the separate dominion of the moon and of the stars.

V. 10. (1), 777 (§176, 2, b), *Hiph. Part.*, Parad. IX. — (3), 2, lex. B, 5. — V. 11. (1), transition from the *Part.* to the finite verb, §134, *Rem. 2.* — (3), 772, 777 (Gen. i. 6), 777. — V. 12. (4), 777, *Kal Part. pass. fem.* — V. 13. (4), 777, lex. A, 2 — V. 14. (1), as in ver. 11.

V. 15. (1), (lex. 777, II), *Piel Perf.*, §164, 3; *shake out*, as one shakes out the contents of the lap; see Neh. v. 13. — V. 16. (1), §169, *Rem. 8.* — V. 18. (1), as in ver. 11.

V. 19. (1), 777, §154, 3, c, end; lex. A, 3, g. — (3), §169, 1. — V. 21. (1), *And he gave (or made)*, begins a new construction. — (3), 777, lex. A, 2. — V. 23. (3), 777, sign of the *dative* (§117, 1) with the first signif. of 777; — or of the gen. (§115, 2) with the second.

V. 23. (1), 777 §136, 2, 777 Parad. VI, b, *suff.* 777; *who, in our humiliation*; viz. under the Babylonian power. — (3), §163, 2, a, 777, as in ver. 19. — V. 24. (1), 777, *Kal Impf.* with *suff.*; tone-long vowel shortened, *Sect. V. Rule vi.*; §129 1. — (2), 772, lex. B, 1, Parad. VIII. — V. 25. (1), *giving — who giveth — the giver of.*

XIII.

THE CAPTIVITY: A COMMEMORATIVE PSALM.

Psalm cxxxvii

V. 1. (1), יִלְכָּד, 154, 3, b, lex. 3, a. — יִלְכָּד, the *province* (lex.), through which the captives were dispersed. — יִלְכָּד; 161, 1, 132, 2. — V. 2. (2), lex. יִלְכָּד II. — *In her midst*; for the *fem.* see 1407, 4, a. — (ult.), *masc.* with *fem. plur.* ending, 187, 4.

The *weeping willow* is here meant, which grow by the *water-courses* (Is. xlv. 4, xv. 7, Job xl. 22, and Lev. xxiii. 40). The last reference suggests the particular occasion of the incident alluded to in the following verses; viz. the *great feast of tents* after the harvest, the festival of thanksgiving for the fruits of the earth, and also of commemoration for the deliverance from Egypt (Lev. xxiii. 39-43) when *willows of the brook* (ver. 40) were gathered as a part of the joyful pageant. This season of festivity was now turned to mourning; and the *willow*, so associated with it, need not be taken (as by *Leengerke* and others) for an ident. symbol. Such a season of mourning seems alluded to in Ezek. iii. 15, compared with Lev. xxiii. 41.

V. 3. (3), יִלְכָּד; see 161, *Rem.* 1, and comp. 159, 2, *table, plur. 3d com.*; with two accusatives, 139, 2. The first member of this verse should end with this word. — (4); יִלְכָּד, *Kal Part.*, Parad. IX, with the *nominal suff.* (135, last ¶); *our captors*. — יִלְכָּד; and *our oppressors*. — יִלְכָּד; יִלְכָּד, lex. 1, b, 3.

V. 5. (3); proper pointing, יִלְכָּד; see lex. 2d ¶, at the end. — *Let my right hand forget*, i. e. become forgetful, — lose its skill. — V. 6. (3), יִלְכָּד, Parad. VIII. — יִלְכָּד; *suff.* (unusual form) 191, 1, *Rem.* 2. — יִלְכָּד, *Hiph. Impf.*; *cause to ascend over* — place above. — יִלְכָּד, lex. 2, d; *chief of joy* (166, 1, *Rem.* 1) — *chief joy*; with *suff.* (121, 6), *my chief joy*.

V. 7. (3); יִלְכָּד, sign of the dative; *to the sons of E.*, i. e. against them. — *The day of J.* (of its capture and destruction), lex. יִלְכָּד, 1, b. — *They who said* (1409, 2d ¶); comp. *Ohad. ver.* 1-14, *Ez.* xxv. 12 (comp. ver. 3). — יִלְכָּד; יִלְכָּד, *Piel Imp.*; retraction of the tone in *pause*, 129, 4, b, at the end.

V. 8. (1), poet. al personification of a city or country, 1407, 3, d, lex. 5, at the end. — (3) יִלְכָּד, *Kal Part. pass.* — *Let*

Part. in *-ilus* (§ 134, 1), *vastanda*, *vastationi* devota; but see *lex. Kal*, at the end. — (4), see *lex.* פֶּשַׁח, *Parad.* VI, a. The genitive here, is the antecedent implied in the foll. פֶּשַׁח (§ 123, 2): *O the happiness of him, who* = happy he, who, &c. — (5), פֶּשַׁח, *Piel*, e; final vowel, § 27, 1. — פֶּשַׁח, &c. see *lex.* פֶּשַׁח, *Kal*, at the end.

V. 9. (2), פֶּשַׁח and פֶּשַׁח: § 68, 1. — (3), פֶּשַׁח, *Piel Perf.*, § 126, 6, a. — (*ult.*), *the stone*, referring to the well known manner of immolating the infants of a captured city; compare 2 K. viii. 12, Is. xiii. 16, Nah. iii. 10.

XIV.

REWARDS OF PIETY.

Psalms cxxviii.

V. 1. (1), comp. above (XIII) ver. 9. — (3), § 135, 1st ¶, 2 — (*penult.*), § 109, 2d ¶. — V. 2. וְ, inserted, like *enim*, after other words in the clause, *lex.* B, 2, a, end of 1st ¶. — (5), *happiness of thee!* = happy thou! — וְ, *lex.* B, 2. — V. 3. (1), § 95, *Expt.* 3, *Rem.* It has *Seghol* with *Aleph* only in this instance. — (3), וְ, *Kal Part. fem.*, § 175, *Remarks*, 5. — (4), וְ, *Parad.* B, c, *Dual constr.*, *lex.* 2. — *Olive-plants*, § 106, 1. — *In the circuit of* = around; *lex.* וְ, § 115, 2.

V. 4. *Lit.* *Behold, that thus, &c.* = Mark well, that thus, &c. — וְ, § 129, 4, a; marg. note, *Qamets without Athnach and Soph-pasuy.* — V. 5. *And see thou* = and thou shalt see, in the sense of a promise; § 130, 1, a. — וְ, *lex.* B, 4, a; § 154, 2, 2, end.

XV.

ASSERTION OF JEHOVAH'S SUPREMACY: SECURITY OF THOSE WHO TRUST IN HIM.

Psalms cxv.

V. 1. (2), § 103, 2, a. — וְ, *Gram.* p. 272, d; *lex.* 3, a. — וְ, § 66, *Rem.* 3. — וְ, *lex.* 2, d. — The first minor division is made by *Merka-mahpakh.* — V. 2. 8; comp. *Gram.* p. 192, Note, and *lex.* 5; here tauntingly used: *where now, pray*

V. 3. (1), γ adversative (§ 155, 1, *b*, lex. 2), *and yet, but yet, but*; i. e. notwithstanding the adverse circumstances, on which this reproach is founded; our God is still supreme over all, and has done his own pleasure in our humiliation.

V. 4. (1), lex. נָּשָׂא .

V. 6. (*ult.*); נָּשָׂא , *High. Impf.*, the original full form, § 47, *Rem.* 4. — V. 7. (1), absolutely, — *as for their hands*. For the use of γ after an absol. subst., see § 145, 2, at the end. — V. 8. (1), § 103, 2, and *table, b*. — (3), § 135, 2. — V. 9. (*penult.*); נָּשָׂא , *Parad.* VII.

V. 12. Divided first by *Merka-mahpakh*, and then by *Athnach*. — V. 13. (2); נָּשָׂא , *plur. constr.*; p. 60, mid. — V. 14. (1), § 178, נָּשָׂא , *add upon* = make additions to; *Jussive* form: *Jehovah increase!* — V. 15. (3), γ , § 143, 2. — V. 16. The heaven, heaven, is Jehovah's (γ , § 113, 2), emphatic repetition; or, as it may be construed, *The heavens are Jehovah's heavens*, which is favored by the omission of the art.

V. 17. (3), p. 10, at the top, § 20, 3, *c*, end of 2d פ . — נָּשָׂא , poetic form; see lex. — (*ult.*), § 118, 1, *a*.

XVI

GOD'S EXALTATION ABOVE ALL, AND HIS CARE FOR THE LOWLY.
Psalm cxlvi.

V. 2. (1), *Jussive*. — (4), § 64, 3, end, § 27, *table*. — V. 3. *Praised (be) the name of Jehovah*; נָּשָׂא , Part. of the *regular* conj. *Paul*, § 67, *Rem.* 10.

V. 5. *Like Jehovah*, viz. both in his majesty and in his care for the lowliest; the construction, in the following verses, shows that both ideas are included here. — (4), *High. Part.* of נָּשָׂא , § 75, 3d פ , § 90, 3, and letter *a*, followed by a prep. (*ibid.* and § 115, 1); *he who sits* (enthroned, lex. נָּשָׂא , 1, *b*) *on high*; *he who*, § 109, 2d פ ; *sits on high*, § 142, 4, *Rem.* 1. — (*ult.*), § 29, 4, *a*.

V. 6. *He who looks far down, on the heavens and on the earth*; *lit. makes low in seeing*, references as before. — V. 7

(1), § 190, 3, a, comp. § 116, 1. — (*penult.*), § 134, *Rem.* 2. — V. 8. (1), the *Inf.*, as a verbal noun (§ 45), takes the ending *~*; references as above. — V. 9. (1), *~*, as before. — (2 & 3), *the barren (one) of the house*,—as required by the *constr. state* and the accentuation; only the proper mistress of the house, can be meant by such a form. — *Causes... to sit, the rejoicing mother of children*; the verb *to sit* is the appropriate one here, expressing the quiet contentment of her now favored lot.

XVII.

THE WORTH OF WISDOM.

Proverbs iii. 12-24.

V. 13. (1), comp. above (XIII), ver. 9. *Who findeth,...* *who getteth* (lex. פָּצַח (II), *Hiph.*), *Perf.* and *Impf.* used indifferently in the sphere of the *abstract present* (§ 126, 3, 2d ¶); omission of the *relative*, § 123, 3, a. — V. 14. See lex. מָצָא, and מָצָא, 1, b. — פָּצַח, § 119, 1. — V. 15. (3), pointed for the margin; see lex. מָצָא. — (5), lex. מָצָא, 2. — V. 16. (4); *quadriliteral*, § 30, 3; see lex., *Note*.

V. 18. (*ult.*), מָצָא, *Pual Part.*; *sing.* with *plur. subject*, § 146, 4. — V. 19. מָצָא; פָּצַח, *Pil Perf.* — V. 20. (3), lex. מָצָא, *Niph.* 2. — (4), מָצָא, *Parad.* VI, d. — (*penult.*), § 138, 1, *Rem.* 2.

V. 21. (3); *let them not depart from thine eyes* (i. e. keep them ever in view),—the *masc.* form, though referring to subjects which are both *fem.* (§ 137, 1, comp. § 147, *Rem.* 1). — (5); (lex. מָצָא, 2, *mid.*), § 166, *Rem.* 1. — (*penult.*), lex. 3. — (*ult.*), lex. 3. — V. 22. (1), *masc.* as before; *and they shall be life to thy soul, and grace to thy neck*,—an inward life, and an outward ornament. *To thy neck*; where precious metals and jewels were worn, for ornament, and as a badge of honor and dignity; see ch. i. 9, Gen. xli. 42, Dan. v. 7.

V. 23. (1), § 127, 4, a, *Note* *. — (3), *~*, B, 3; § 102, 2, c, *γ*. — (*ult.*), מָצָא, 3. — V. 24. (1), *if thou shalt lie down*—when thou liest down. — (5), *~* *intensive* (lex. 1, *cc.*),—*yea, thou shalt lie down* (§ 126, 6, a). — (*penult.*), lex. מָצָא (IV), 1; *and sweet shall be thy sleep*



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